



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

339

Fowler

יהוה









SCRIPTURE READ SPIRITUALLY.

In the *Congregationalist* of May 25th is a notice of "Scripture Read Spiritually," which closes with the following sentence: "Mr. Fowler means well." That the reader may know what the meaning is, the following statement is made:

1. That man was or is made (it takes the first Adam and the second Adam to make a man, as the Scriptures read spiritually mean) to manifest the attributes of the Creator or God.

2. To such man or men God gives the liberty, wisdom and power to rule the world, seen and unseen, or the world of matter and mind, as they exist in body, soul and spirit.

3. That revelation was or is given to man that he might be able to fulfill all righteousness.

4. The Bible was made for man, and not man for the Bible.

5. Adam's transgression was adding evil to the good in which the Creator left him.

6. Evil may be nothing more than suffering to obtain a good that could not be obtained without, as in the case of mothers bearing children.

7. That evil continued and practiced for its fun or gratification, or regardless of the good of others, brings a consequence which is punishment, as in the case of Cain.

8. The true believer in the second Adam, in his suffering as a consequence, endures it joyfully, and is made partaker of the nature and character of the holy child Jesus.

JOSIAH FOWLER.

CASTALIA, Erie County, O., May 30, 1881.

AN ANALYSIS
—OF—
TEXTS OF SCRIPTURE,
THE BETTER TO UNDERSTAND

The True Fact, or Spiritual Meaning, that the Revelator Intended to convey to the Reader by means of the Letter.

—BY—
JOSIAH FOWLER.

—○—
“The letter killeth, but the Spirit giveth life.”—Paul.
2 CORINTHIANS 2-6.

“My words that I speak unto you they are spirit and they are life.”—Jesus Christ.

JOHN 2-6.

—○—
1881:
CASTALIA, ERIE COUNTY,
OHIO.

For copies of this work address, Josiah Fowler,
Castalia, Erie County, Ohio.

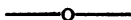


CONTENTS.

PREFACE.

INTRODUCTION, ...	Page	3
PLAN OF SALVATION, ...	"	7
BODIES MORTAL, ...	"	15
HOPE, ...	"	29
SPIRITUAL RESURRECTION, ...	"	49
JUDGES AND JUDGED, ...	"	72
PROPHECIES FULFILLED, ...	"	82
CHRISTIAN REST, ...	"	97
SPIRITUAL JOYS, ...	"	108
HEAVEN, ...	"	113
CHRIST'S SECOND COMING, ...	"	130
HOLY CHILDREN, ...	"	133
ANTE CHRIST, ...	"	143
MOTHERS, ...	"	151
THE TRUE BELIEVER, ...	"	156
EXTRAORDINARY PASSAGES, ...	"	179
RIGHT THEORY BEFORE RIGHT PRACTICE, ...	"	205
CHRIST'S KINGDOM SPIRITUAL, ...	"	211
THE FATHER'S HOUSE OR MANSIONS, ...	"	217
THE END, ...	"	226
BODY, SOUL AND SPIRIT, THEIR CREATION AND UNION, ...	"	248
WHAT WE BELIEVE, ...	"	253
THE GREAT END FOR WHICH CHRIST CAME INTO THE WORLD, ...	"	257

PREFACE.



In reading the scriptures the inquiring mind will form opinions of its meaning, and the truthful mind will endeavor to attain to the idea, or thought the words are meant to convey. The declaration and instruction, or command, to Adam and Eve in the first Chapter has respect to them as a family. The command in the garden was more informatory than dictatorial, and was of the same nature as was said to them in the first Chapter. The tree of good and evil had respect to moral qualities of sense and soul in their entering into and carrying out in full the responsibility of the family relation. The threatened death was no more than the loss of there body and soul happiness. This loss Christ restores by teaching us how to overcome evil with good. The loss was necessary to their attaining a greater good. This is almost universal in material transactions. Mothers experience is of

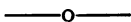
this character. Suffering may be a consequence of our doings not punishment. In Hebrews 11-35 mothers sufferings are enumerated as being righteous, "by which they obtain a better resurrection," meaning the joy and blessedness of their souls, "that a man child is born into the world." To "overcome evil with good" is the Christ way; to overcome good with evil is the way of the world, the flesh and the devil. The seed of the serpent sin in their taking pleasure in material things, especially as they take pleasure in others misery. Man sins when he plans and contrives so as to bring good to himself when he knows it will bring evil to others. Cain was a sinner, and he might have been a sinner a hundred times before he killed his body by tormenting his feelings and soul and thus destroy his happiness, which is spiritual death. Revelation is given for man whilst he lives in the flesh. Christ died because sinners killed Him. Christ is a Savior because He was righteous, God forgives sin because of His own good pleasure. The way He does it has respect to the hardness of men's hearts. Man is the crowning work of the Creator of this material world, and is so organized that he can manifest the attributes of the Creator, this is the end for which he was made.

Our theology was made under the monarchical idea. We want a theology in accordance with our Americanized Republicanism. The great unbelief of the church and the world is their reading texts of scripture to a material end, instead of a spiritual. The

mustard-stalk was not the end for which the parable was spoken, but it was the growth, or progress in the acquisition of the knowledge of God, and His requirements, in gaining the right theory of operation of mind, or spirit, in the growth of mind for its own highest good, and to direct the exercises of the soul faculties and to govern the senses. The piece of money has a spiritual end. The parable of Dives and Lazerus teaches us that the poor and despised may have more of the heavenly state of mind than the rich, and that the knowledge of the Law and the Prophets was more likely to lead to repentance and love of good and blessedness, than all one could tell us of the state of the dead. Christ used a common theory of the world, as well as of the Jews, to manifest His spiritual teachings for the growth of grace in the hearts and minds of believers.

THE AUTHOR.

INTRODUCTION.



In view of the various opinions concerning the nature, character and destiny of man, I understand it to be the duty of every lover of God and man to do all he can to obviate mysteries and differences, and make easy to the mind, or understanding the beginning, progress and end of man.

When we follow the Bible we must begin with man as a good being, as God is good, differing in degree, if not in kind. There was no limit to the experience of man in goodness and blessings, but he was instructed by a commandment not to do evil, or to experience misery he might learn the knowledge of good without evil; to eat of the forbidden tree was to think and do wrong, which was disobedience; which caused his loss of blessedness; which is spiritual death; which was the threatened punishment, The seed of woman are those that live after the spirit, or do good and thus attain to happiness in life. The seed of the serpent are those that live after the flesh and never gain spiritual life.

As in the first, man in his organic body failed to attain to that eternal life which was intended. The Creator, in Jesus, had a body in which he could manifest himself, according to the original intention. The material organization of man was the end or head of created beings on earth, and was the only created body that could display his perfections. Jesus is our only Savior, because he lived without sin; fulfilled the law, and did not transgress any commandment, and those that believe in him to salvation, must know God and Jesus Christ whom he hath sent, and obey his word, which He says is, spirit and life; thus blessedness which was lost by the first Adam is regained by Christ, to the spirit and conscience, and flesh too, as far as it can be saved from pain and suffering.

• We find sacrifice and atonements used by men before Moses instituted them, and they might have been the invention of men, for man naturally can do good as well as evil. Moses regulated it by abolishing human sacrifice, and Christ abolished the remainder and established righteousness in all things pertaining to the duties and privileges of man towards himself, his neighbor and the Creator. Why so much is said in the New Testament about atonement and the blood of Christ, is to persuade the Jews and all the rest of the world to give up the idea of by these means to appease the wrath of an offended God and Creator, and accept the new way, which was to repent of past sin and work works of righteousness. This way of reading the Bible finds suport in devious expressions, and I see Good in the Old and New Testament lays

the stress on forsaking their wicked ways and obey all His commandments.

As all agree that the Bible does not teach, or encourage in transgression, but on the contrary commands men to obey all the teachings, intreaties, commands and precepts, the Creator has given in our natural, or fleshy creation, in the exercise of which experience teaches us good and right, as well as wrong and evil. To what we learn from our own experience we may add the experience of those that have lived before us, and their testimony is evidenced by all the powers of the senses, soul and spirit like ourselves, it is unwise not to believe. To this we add the teachings of the Creator, which are particular as to our physical powers and soul exercises, which are the instituted ways to acquire facts and truths; which if right and good will make in our minds the divine spirit, which will be the Kingdom of Heaven in us. Moses says, the keeping of God's commandments is our life. Next we have the teachings of the Redeemer, in the exercises of his body, soul and spirit we have manifested and made easy to our spirit and souls what man might and ought to attain by the powers of nature as man by nature failed, God began a source of helpful miracles, which ended with Christ and the descent of the spirit on the day of Pentecost. By this long and various manner God exhausted or finished all that could be done to make man a righteous, blessed being. This righteousness is all that is required to make us in the image of God.

THE CARNAL.

Job 14-4 says: "Who can bring a clean thing out of an unclean? not one."

Job is speaking of the natural state, or bodily and soul powers of man.

Job 7-7: "O remember that my life is wind."

This has reference to the breath of all animals that cannot live without breath or air. Sin cannot generate holiness. Nature cannot give the life eternal. Man naturally cannot generate more than the flesh and soul. This is what Job refers to. He does not mean to say what God by his spirit through this or in this unclean thing can do. The way of Jesus Christ was not yet revealed. This unclean thing by Christ's power is made the temple for its indwelling. God's building includes the body as well as the spirit. Believers are His house in body, soul and spirit. The many mansions Christ speaks of are the various degrees in the believers enjoyments, labors, attainments, faith, love and holiness.

Job 17-13: "If I wait the grave is my house, I have made my bed in the darkness."

CHAPTER I.

THE COMMENCEMENT OF THE PLAN OF SALVATION—THE FALL OF
MAN AND HIS FINAL RESTORATION PROMISED BY THE SACRIFICE
OF JESUS CHRIST.

Gen. 1-31: "And God saw everything He had made, and behold it was very good."

In this chapter we have the account of man being made in the image of God. Male and female made He them. Male and female refers to the flesh or to the material part of man, in connection with the soul which was created with the body. The spirit is created, or is the result or consequence of man's keeping and obeying God's commandments, and living in accordance with the natural good endowments with which God had endowed him, in all the functions of body and faculties of soul; in this way he would have attained to perfection, in the image of God the Creator. It is plain to every good mind that God intended to make use of the fleshy creation, to create the spiritual, or to attain a good character which is a spiritual body, in the presence of God, and in the minds of men with living bodies. This good character is one of Paul's bodies in I Cor., 15 Chap., to which believers are raised up too by their holy exercises.

The elder brother of the prodigal, was one that attained to this character, and was aproved of his father because of his loving obedience, while his brother was approved by his repentance, and prospective obedience. Adam in innocence needed the second birth, to attain to perfection in Godliness. Which depends on his keeping the commandments, this was as necessary before he sinned as it was afterwards. Christ by his spirit was in that first command, as much as he was in any command after he sinned. The righteous need Christ's spirit to keep them from sin, as much as the sinner to repent and forsake sin. The natural goodness of man saved him from distruction, for a long time—from Adam to Noah. This natural goodness is as much from God as supernatural is, and it was only when this natural goodness was lost, or turned into "evil, and every imagination of his heart was only evil, continually" that God determined to destroy him. In this state of fleshly mind man had no faith, spirit or life.

Deut. 32-20. "And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith." They were the children of the serpent, and God did not destroy His own work, for this sin and misery was man's making out of the natural goodness with which God had made him. Man must use his natural goodness by and with the spirit, that is in the commandments, to attain to eternal life.

John 6-63. "It is the spirit that quickneth; the

flesh profiteth nothing: the words that I speak unto you they are spirit and they are life."

John 12-50. "And I know that His commandment is life ever lasting: Man was shut off from the tree of life that he should not become eternal in his sinful state." It was the loving obedience of Abel and Noah that saved them. There was as much of the Christ spirit, out of the garden as there was in it, but not so clearly manifested, (this spirit is the tree of life), therefore man had more to do to gain life because of the weakness of the natural fleshly life.

Romans 7 Chap. "The spirit is willing but the flesh is weak."

God's answer to Cain, shows He was ready to help all who would seek Him, or would do well, or would follow their natural goodness. God from the garden could instruct all that would seek Him. It is written, the Lord God made coats of skins and clothed them. Whether God instituted sacrifices and attonements, or they came into use by the inventions of men, it is of but little consequence, since God, through Christ coming in the flesh abolished all the religious rites of the bloody sacrifice which was the ground of pardon for sin, and substituted His own blood and His righteousness, that every one who believes in Him might have everlasting life. "The blood of Christ is through æt̃ eternal spirit, made effectual to purge our conscience, from dead works to serve the living God."

Romans 6-23. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

8-2. "For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death."

11 Verse. "But if the spirit of Him that raised up Jesus from the dead dwell in you; He that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit which dwelleth in you."

14 Verse. "For as many as are led by the spirit of God, are the sons of God."

After man had chosen to think and do evil, God instituted, to bring good out of evil, this was the way or principle, of Christ's sufferings. Paul rejoiced in his sufferings for the good that would come by this means to believers. The good resulting to man from Christ's sufferings, was the joy set before him."

There is much suffering of men and women that are entered upon, for the good that will result from it. This process requires their knowing the end from the beginning. As the fear, shame and remorse of conscience was the death which Adam experienced (and it was the death threatened) so the life Christ gives by His spirit, takes away this tormenting fear and anguish of soul, and we enter into rest, through obedience to all his requirements, the body, soul and spirit "brings forth fruits meet for repentance," and this is salvation by Jesus Christ.

All that was done by Moses, and Christ, in the flesh, was to prepare the way for the work of the spirit, in the hearts of men, that all intelligent beings might see and understand, and thus be manifested the great and precious blessedness, prepared from the

foundation of the world for all of God's loving, obedient children; all the ransomed shall sit together in heavenly places in Christ Jesus.

This blessed state of the believer, and the right exercise of the soul are declared in the 12 Chapter of Romans, commencing at the 9 Verse. And in other of the epistles this same enumeration of the fruits of the Heavenly or spiritual state of mind, shows what is the effect of believing in Christ, as the Savior. Natural goodness was all that saved men from Adam to Moses, (except when supernatural was added in the case of Abram and Joseph). And by this goodness man sought out some right invention, as well as many evil ones. Abram, Isaac, Jacob and Job, and others, are samples of this kind. Christ said many should come from the North, from the East, the West and the South and sit down in the Kingdom of Heaven. This is fulfilled in the present existence of righteous Heavenly blessed spirits, in living bodies, from Abel to the present generation. What an innumerable company of souls made perfect is this spiritual host before God and the Lamb, and in the presence of all intelligent, wise and spiritual believers.

Luke 20-38. "For he is not a God of the dead, but of the living, for all live unto Him."

Abraham, Isaac and Jacob have not a bodily resurrection, but they had experienced the spiritual, in their living bodies and by their righteous exercises in body, soul and spirit, they formed a character which is a spiritual body—belongs to things not seen, and is

ever present in God's mind, and the minds of all wise true believers. It is the spiritual or mind life, that the Creator and Redeemer requires, to be in accordance with his will, as revealed in his commandments and teachings, and in the good experiences of the natural goodness, with which he has made us capable. And their natural goodness being made perfect by the spirit of God by or in the outward teaching of the word of God, by or through Jesus Christ. The soul and spirit which in wise obedience, to the will of the Redeemer, is in a saved state. And manifests the attributes, which makes up the mind of the Creator, which is the end for which man was made.

1st Samuel 13-14: "The Lord sought him a man after his own heart."

2d Kings 23-25. "And like unto him was there no king before him that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him."

Luke 24-45. "Then opened he there understanding that they might understand the scriptures."

49. "But tarry ye in Jerusalem, until ye be endowed with power from on high."

Eph. 3-19. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

The above texts show that man in his saved Godly state has the same qualities of mind, soul or spirit which Christ or God has though not in the same de-

gree; for it is only in this perfected spiritual state of soul and spirit that he can claim to be in the image of his maker.

In this way man is made capable of fulfilling the duties and enjoying the privileges conferred on him by the Creator; in being made ruler and possessor of things animate and inanimate, or of all things in heaven and earth (spirit or body), as the result of his wise and intelligent faith and obedience in Christ the Savior.

Gen. 1-28. "And God blessed them and God said unto them, be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

God blesses our first parents as he declares to them their liberty, and their duty in exercising all their functions of body and faculties of soul, so as to fulfill all the requirements of their nature which, He had endowed them with. And we cannot suppose this power was given them only to be used for the good and blessedness of the creatures over which it was exercised. These exercises would manifest to themselves and all intelligent beings their divine nature, and show their progress and growth in the same. Their works should be all good, as was their Creator's. God's declarations and commandments were as necessary to their divine growth, or spiritual creation as dust and food was to their bodily creation and life. For the want of love and obedience they lost their

soul happiness, which in them was the spiritual life or the divine image or likeness. After this, Eve says, she has gotten a man from the Lord. And it is said of Cain if thou doest well shalt thou not be accepted.

Gen. 5-24. "And Enoc walked with God and he was not for God took him."

The sons of God are spoken of in the same generations of men. And Noah was found righteous in his generation.

Although God saw that the wickedness of man was great in the earth, yet there were those that were accepted of Him, and were found righteous in His sight. And in this way were the seed of the woman, while the wicked were the seed of the serpent.

Math. 3-7. "O generation of vipers who hath warned you to flee from the wrath to come."

Math. 23-33. "Ye serpents, ye generation of vipers how can ye escape the damnation of hell."

If parents fully realized the responsibility and consequences of the married relation, they would pray like Hannah, and study and seek to attain the mind and spirit of Elizabeth, Mary and of Timothy's Mother and Grandmother—see 1 Tim. 25-18—that their children may be sons and daughters of the Lord God Almighty, and not children of the serpent.

Rom. 8-6. "To be carnally minded is death, but to be spiritual minded is life and peace. If the parents have the mind and spirit of Christ, most surely the children will have the same.

CHAPTER II.

BODIES MORTAL.

Job 4-17. "Shall mortal man be more just than God? shall a man be more pure than his maker?"

Isaiah 38-18. "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for Thy truth."

19. "The living, the living, he shall praise as I do this day, the father to the children, shall make known Thy truth."

It is, the living bodies and souls that do praise God, and the faith and repentance as manifested by Hesi-kiah, grows into a spiritual character which lives before all succeeding generations, for their help into the same blessed heavenly state of mind; making the heavenly spiritual character, or body. Making in the ages the innumerable company of saints, that are and shall be with Christ, as the Judge of the world, among the clouds of doubts and errors of believers, and the sins and miseries of the unbelievers.

Paul says, the believer in Christ is not called to Mount Sinai, that burned with fire, nor unto blackness, and darkness and tempest, but ye are come unto Mount Zion and the city of the living God, the heav-

enly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and the spirits of just men made perfect.

Paul in these texts is making an argument of the blessed state of those that believe in Christ, to induce them to accept of his righteousness as a renewing power, to give them all the blessedness promised in the Old Testament, and in this mind character way to be in the presence of God, angels and spirits of just men made perfect, and all in living bodies.

Paul, in Hebrews 12-22, 23 and 24, is describing the same congregation of saints as Moses, in Deut. 33-2; as John in Rev., of the city New Jerusalem coming down out of heaven, represented by all precious pearls, and stones and gold; as Christ in Math. 24-31, all the saints should be gathered together from one end of heaven to the other. These material representations which men so much value, are intended to represent the qualities of mind or spirit of obedient believers and their glory or their goodness before God. The expression gathered together before God's general assembly and church of the first-born come unto Mount Sion, the Lord shall come with ten thousands of his saints. These expressions are fulfilled in the minds of each generation of believers and in each individual believer by the knowledge which each believer has of God, Christ and the spirit; which knowledge makes them all as one mind in Christ and an in-

numerable company, as individual characters, or spiritual bodies. These invisible, or celestial spiritual bodies make Christ's spiritual kingdom, and by the knowledge of each soul and spirit, in each material body before death, is this Christ kingdom a present reality.

Psalm 6-5. "For in death there is no remembrance of thee, in the grave, who shall give thee thanks."

30-9. "What profit is there in my blood, when I go down to the pit; shall the dust praise thee; shall it declare thy truth."

88-11. "Shall thy lovingkindness be declared in the grave; or thy faithfulness in corruption."

12. "Shall thy wonders be known in the dark; and thy righteousness in the land of forgetfulness."

115-17. "The dead praise not the Lord, neither any that go down into silence."

These texts speak of man in all his powers and faculties of body and soul, as he was when the Creator breathed into him the breath of life, and he became a living soul. These texts may refer only to things seen, or temporal, for it is true, as applied to bodies, for they cannot act or feel when the breath leaves the body, but while they did live, their feelings and exercise of soul and body in action formed a character which will survive the body, and be a living principle, or body, before or in all minds, or intelligent beings, who shall take cognizance of it. In this way Abram is still living in the mind of God and man, and does

make intelligent Christ's expression, "God is the God of the living and not of the dead."

1 Cor. 15-44. "There is a natural body, and there is a spiritual body." This spiritual is eternal and has gained an existence through all the generations past, that have lived like faithful Abram, and since Christ, all who will believe in his name, and bring forth fruits mete for repentance, shall attain the life and character that shall make each one blessed, and cause joy to Christ and all holy beings.

Ecclesiastes 9-10. "Whatsoever thy hand find to do do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

This text declares the necessity of energetic action, and diligent study, to attain to and acquire all qualities of mind and intelligence, by knowledge and understanding, which alone can form in us that wisdom which is heavenly and without which we cannot gain that character which will live forever.

Psalms 89-48. "What man is he that liveth and shall not see death; shall he deliver his soul from the hand of the grave."

49-12. "Nevertheless man being in honor abideth not, he is like the beasts that perish."

49-20. "Man that is in honor and understandeth not, is like the beasts that perish."

Psalms 88-10. "Wilt thou show wonders to the dead? shall the dead arise and praise thee?"

88-12. "Shall thy wonders be known in the dark

and thy righteousness in the land of forgetfulness?"

Man has all the qualities of the animal, and if he will only exercise the passions, and lustful appetites, and make physical power, the end of all strife, like the brutes. He lives like them, and his end must be the same as theirs. Man is the only organized matter that can go on to use the functions of body and soul to acquire that spirit which, together with the soul, perfects God's image in him. The natural powers which are first, are the instrument, or means, or the way—Christ's way—to acquire knowledge and understanding of ourselves, of others, and of the Creator and Redeemer, that we may be found worthy of Christ's love and wisdom; that God like we may exercise in ourselves those Godly qualities of mind and spirit, justice, equity, love, mercy and righteousness which perfects God's image in us, making us blessed in ourselves, in others and in all God's requirements.

This is according to James 3-17 and 18, and requires to be exercised and practiced immediately, as the texts declare, these qualities of mind or spirit cannot be exercised after death of the body.

Psalms 115-17. "The dead praise not the Lord, neither any one that go down into silence."

What a voice in this text. 'Tis like the trump of God, an invitation and warning to every soul to make haste to be wise, and to possess those qualities of mind and spirit which will make them blessed in body, soul and spirit in God's appointed way and time.

Matthew 8-22. "But Jesus said unto him follow me, let the dead bury their dead."

22-32. "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living."

It is plain from these texts that Christ regarded dead bodies in about the same way that the Old Testament writers did, allowing that dead bodies would do nothing for God or man. But whilst these bodies lived, they by thought and mind work, or faith manifested by their actions, created a character through obedience to God's will and commands, which raised them to immortality, or to a spiritual state, which will be eternally recognized by God, and angels and men. In the light of the declaration of God to Adam, "dust thou art and unto dust thou shalt return;" it is not strange that Job and David, as well as Christ, should speak of dead bodies as unable to produce any good, and not being worthy of much consideration.

But Christ's pathetic exclamations over the people of his day, and his tender invitations, to all his hearers, shows he was anxious they should use their bodies and souls with exceeding diligence, and he even seemed to allow violence, in personal effort, to enter into His Kingdom, by that faith work, or mind work, which was the same under Christ as it was under Abraham, Moses and the prophets.

God the Creator began this faith work in the one command he gave to Adam, and in Cain and Abel was shown that it was the loving, obedient mind that

secured the favor and acceptance with God. And this character thus formed has been kept in the minds of men ever since. And all other characters have been formed in the same way, by obedience to the command, in which is the Christ power to save from sin and misery, are before God in Christ, giving glory and praise to his name.

Christ made even the work of building the tombs of the prophets, and garnishing their sepulchers an evidence of their hatred to these good characters instead of their approval.

Psalm 146-4. "His breath goeth forth he returneth to his earth; in that very day his thoughts perish."

The thoughts perish as to that body, but to all other living bodies which know them they still live. This is Christ's immortality. Good thoughts, good or right knowledge, understanding and judgment, used in love and obedience for God, forms a character which lives in the minds, or souls, or spirits of all future living bodies. Christ is king over these souls or spirits while in living bodies.

Job 21-26. "They shall lie alike in the dust and the worm shall cover them."

34-15. "All flesh shall perish together and man shall turn again to dust."

14. "If he set his heart upon man, if he gather unto himself his spirit and breath."

Psalm 104-29. "Thou hidest thy face, they are troubled, thou takest away their breath, they die and return to their dust."

Ecel. 13-7. "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

3-21. "Who knoweth the spirit of man that goeth upward and the spirit of a beast that goeth downward to the earth."

Job 19-25. "For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth."

26. "And though after my skin worms destroy this body, yet in my flesh shall I see God."

27. "Whom I shall see for myself, and my eye shall behold, and not another; though my reins be consumed within me." (In margin consumed by earnest desire).

God is the author of all spirit of good, and all spirits will return to God who gave them. Man in his erect position points upwards, so his mind or spirit naturally seeks to know about things, and the reason of things, desires intelligence; these are things above the beast in his position, and feelings and spirit desires only what is necessary for his bodily good, which is all under his feet on the ground.

God's commandments and teachings are all to man whilst the spirit is in the body. We have nothing to do with things before our bodily life, neither can we make or alter things after the death of the body, therefore, to be curious, or try to know or trouble ourselves about these times and the things that belong to them, is not wise. Nature points to the time, or life

we live in the flesh, that it is for something more than the fleshy life. Experience and revelation teach us that the invisible things of mind and spirit, which gives knowledge of the Creator and Redeemer, and gives power to do good and attain to all righteousness, which brings blessedness to all powers, must be possessed now, and gives no promise of future good, only what is connected with present good and obedience.

The expression of Job in the texts quoted, was completely fulfilled in his life, and prosperity after his recovery from his sickness, and this agrees with all the texts in the Old Testament where reference is made to the Redemer, or to the redeemed. It is evident Job did not loose his perfection in the sight of God, although he says, he repents in dust and ashes. It was the same with David. He was a man after God's own heart because he repented as soon as he knew or saw his sin. ("God would have all men to repent"). Man's perfection and holiness is to strive and labor with all his powers temporal or spiritual, to be good and right, and to repent of all sin or wrong as soon as known. Man's powers are God's powers in saving man from sin and misery. All things are of God and to God.

Math. 10-28. "And fear not them that kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."

Christ in the preceding verses is declaring to the disciples the persecutions they should endure from

opposers, which should only be able to destroy the body, for the soul and spirit might be in paradise, or might rejoice in the God of truth and right, while the body was suffering the greatest pain, as the thief on the cross might rejoice in Christ's righteousness and forgiveness while his body was in pain. In Christ's sermon on the mount, (Math. 5th), He tells believers to rejoice and be exceeding glad when persecuted for righteousness sake, for great was their reward in heaven.

If this text is read in the light or in accordance with the Old Testament teachings, (as all texts should be) we learn that our God is a consuming fire, and that it should burn to the lowest hell, meaning the miserable sufferings of the sinner in mind, and soul, and body whilst in sin. God in the Old as well as in the New Testament is represented as the author and the giver or dispenser of all the misery and destruction, which comes on the persistently rebellious sinner. The sinner's willing disobedience, makes him co-worker with God in his destruction, as his willing obedience would make him co-worker with God in his salvation.

Math. 10-34. "Think not I am come to send peace on the earth, I come not to send peace but a sword."

John 14-27. "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you."

These seemingly contradictory texts are made easy to understand, when we read them as meaning the two worlds, the world of matter, and the world of mind,

or the world of bodies of men, and the world of souls and spirits. The sensible, or things seen are temporal, the things not seen, or mind, soul and spirit are eternal.

Christ in this text means that his words which the rebellious sinner hates, and feels himself condemned, and is thus made miserable.

Christ's expression is the same as the Old and New Testaments sayings, that a sword and fire should come out of his mouth. Where there is no wickedness there will be no sword in Christ's coming. The peace which Christ gives is of righteousness, justice, love, truth and mercy. The world of sense gives peace by sense, material means, cunning, deceit, physical power.

Christ says, he that hath ears to hear let him hear. By this we understand Christ ment to teach man's natural abilities, when properly or rightly used, to learn of our duties and responsibilities, we may know of the doctrine, as well as by obedience. God deals with man as an independent being, as well as according to his dependence.

Romans 8-11. "But if the spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you."

6-12. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

1 Cor. 15-53. "For this corruption must put on incorruption, this mortal must put on immortality."

54. "So when this corruptible shall have put on

incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

2 Cor. 4-11. "For we which live are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh."

5-4. "For we that are in this tabernacle do groan being burdned, not for that we would be unclothed but clothed upon, that mortality might be swallowed up of life."

Paul in these texts is speaking of man in his body as mortal according to the declaration of God to Adam—"dust thou art and unto dust thou shalt return," but this dust is made immortal by the spirit of God, through Jesus Christ, by the body and soul being made the instrument or means by which the knowledge of God's commands are attained, and loved, and obeyed, creates that blessedness which is represented by the new berth, the resurrection, regeneration, water of life, which makes up God's character as manifested in, or by the body of Jesus Christ, is also required to be manifested in the lives of believers, through, or by their mortal bodies; that they may gain that imortal character of soul and spirit, as Abraham, Moses and all the saints. David's immortality consisted in his character that he created through the means of his mortal body, by exercising himself in all those godly requirements of mind, and spirit, and soul, that gained him the appellation of a "man after God's own heart." The body may claim all the honor

and good its Creator intended, but it must not set itself up as mind or spirit; it is enough for it to be the temple, the house; means of gaining that eternal character which is ever in the presence of God, and all living bodies on earth, and are ever glorifying God in singing the songs of Moses and the Lamb.

The immortality of the body is only in its connection with the immortal character, or spirit which it has been instrumental in making. The immortality of the body has respect to kind, or quality, or character; not to time. The spirit, or character, which has been the result of the use of the body, is eternal, as it respects time, as well as of kind, or quality of dust as it exists in body, must not rise to the equality of thought, or spiritual, or character; although it is entitled to a glory, according to its place, in the progress of the manifestation of the divine attributes, and Character of the Creator, Redeemer, and Preserver. The invisible spirits, or characters, of true believers, in all time, make up the heavenly host, over which Christ is king, and all this invisible heavenly host is present with the invisible spirits, or characters of true believers, while on earth in the body. Christ's resurrection was of the body; believers resurrection is of the soul, or spirit, raised from the death of sin. Those souls who will not be lifted up by this Christ power, must remain an earthly character, and in the end perish like all temporal things.

They may attain to earthly or fleshly glory, which also glorifies the Creator, because He is the author,

or creator, of all the powers of their bodies, or souls, or materials by which they manifest their contrivances, or inventions. We know of no other organised matter that can do what man can, even in his fleshly life; this is what makes him head, and gives him power to rule over all other creatures, and things, seen or temporal, and when this fleshly power, or life, is by the knowledge of, and obedience to the Creator's commandments, made partaker of those attributes of mind, or spirit, which make the eternal character of God; and is thus made to put on his likeness, and is entitled to the appellation of sons, and daughters, of the Lord God Almighty.

In this way, we see how death is swallowed up of life, or the victory over death; that is victory over spiritual, or soul, death; or the misery of soul, which is spiritual death. Every sinner when accepting of Christ, by repentance, and faith, and obedience to God's will, is made joyous in soul, and spirit, and relieved of bodily suffering, as much as it can be in this changable, temporal state.

In this way man overcomes spiritual death, fulfilling Christ's type of overcoming temporal death. Christ must fulfill all things for saint and sinner. He was made sin for man, that man might be made the righteousness in Christ, or take hold of that sinless life, which Christ manifested in his fleshly body, whilst on earth; for salvation is all in righteousness—not a bit of it in sin.

Adam, was in a saved state before his disobedience,

but as soon as he obeyed his own will, in opposition to God's will, he was conscious of wrong, and this took away his peace love of the Creator, and instead thereof, he had shame and remorse. This was spiritual death, the death the Creator threatned him with, and it was the full punishment for his sin.

CHAPTER III.

HOPE.

Job 4-6. "Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways."

In this, Elipas shows Job that his past doings were what he must depend on for his consolation.

Job 7-6. "My days are swifter than a weavers shuttle, and are spent without hope."

The verses connected with this text shows Job's sickness, and anguish of soul, was so great he should die and see no good.

11-18. "And thou shalt be secure, because there is hope: yea, thou shalt dig about thee, and thou shalt rest in safety."

The reason of this hope, rest, and safety, is because man knows God's ways, and dealings with man, to

promote man's good, and blessedness, whilst the spirit is in the body.

14-19. "The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and destroyest the hope of man."

This has reference to man, this side the grave.

Ecc. 9-4. "For to him that is joined to all the living there is hope."

This refers to the exercise of the soul, while in the living body, and in the right exercise of the senses; and soul faculties, in keeping the commandments, would have spiritual life.

Isaiah 57-10. "Thou art wearied in the greatness of thy way; yet saidst thou not, there is no hope: thou hast found the life of thy hand; therefore thou wast not grieved."

The prophet is describing a very wicked person that will not acknowledge there is no hope in this way of living; showing that hope has reference to the end of the exercises of the soul while it is in the body.

Jer. 18-12. "And they said there is no hope; but we will walk after our own devices, and we will every one do the imaginations of his own evil heart."

In this text there is no hope, because they are determined to walk in their own evil way, or after their evil imaginations.

Jer. 14-7. Speaks of the Lord as the hope of Israel. The Savior and hope in this place refers to their deliverance from temporal evils.

17-7. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

Hope in this text is about the same as faith. It represents the power in the soul, or spirit, by which man is enabled to keep God's commandments, and attain to all blessings, temporal and, spiritual this side the grave.

Sam. 3-21, 24. "This I recall to my mind, therefore have I hope. The Lord is my portion, saith my soul; therefore have I hope."

In this text hope partakes of the nature of faith, and he will under all his persecutions trust to all those qualities of soul, and mind, and spirit, which makes man in the image of God, and by patient waiting obtain his goodness.

Ezk. 37-11. "Then he said unto me, son of man, these bones are the whole house of Isreal: behold they say our bones are dried, our hope is lost."

This refers to their being in captivity in Babylon, and they had lost all hope of returning to Jerusalem.

Joel 3-16. "But the Lord will be the hope of his people, and the strength of the children of Isreal."

Here the Lord is put in opposition to idol worship, and its sensual wickedness. The Lord represents the law and prophets and all the commandments of Moses, in the observance of which was their hope or life.

Zech. 9-12. "Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee."

This is spoken of the restoration of the Jews and all mankind, from evil to good, from disobedience to obedience.

Acts 23-6. "Men and brethren, I am a Pharasee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."

The hope of Isreal, which was the fulfillment of the promises of the Old Testament, concerning the coming of the Mesiah, and the prosperity of the Jewish nation. Paul mentions the resurrection as a subject matter, to divide his enemies, and by that means gain an advantage. It is not certain whether he ment the raising of the body, or the raising of the soul and spirit, according to Paul in Romans.

6-11. "Likewise reckon also ye yourselves to be indeed dead unto sin, but alive unto God, through Jesus Christ our Lord."

Christ was raised bodily; believers are raised spiritually, created anew in Christ Jesus.

Acts 24-15. "And have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

The hope of Isreal in this verse, is the fulfillment of the promises in the Old Testament.

The resurrection in this text, is like to the idea in Daniel 12-2, and in Ezkel 37-12; refering to men in evil circumstances, brought out of them, to places of ease and blessedness. The same idea is in other texts, where prisoners are brought out of their prison houses.

John 5-21. "For as the Father raiseth up the dead, and quickeneth them, even so the son quickneth whom he will."

25. "Verily, verily I say unto you, the hour is

coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. Christ is hear speaking of the spiritual resurrection, or quickning, renewing, or new birth, new creatures in Christ Jesus, passed from the death of sin to a life of repentance, and obedience, love and good will to man. This state of mind and heart in believers is what was promised in the Old Testament, and there described as the new heavens, and new earth, being in the new laws, governments, ruling power, of righteousness, which shall govern all believers, into all right, and good actions. The first fruits of salvation, was at the day of Penticost, and after the day (of Paul's falling away is fulfilled) will come the multitude of believers that shall be the full harvest. This state of good, without evil, will fulfill all those great promises of the Old Testament, that His people may be kings and priests unto God, and sons and daughters of the Lord God Almighty. This is the hope of the gospel, or the faith of God in Jesus Christ, and when believers shall watch every thought and feeling of heart, and every action of body, to find Christ in them and to make them Christ like, then shall they see through the clouds of their doubts, and ignorance, Christ coming in great glory, as the wisdom, goodness, and the enlargement of mind, and love of all spiritual knowledge of mind, or things invisable; which will bring man to his highest state of good, and blessedness, in body, soul, and spirit.

Acts 26-6. "And now I stand and am judged for

the hope of the promise made of God unto our fathers."

Paul here refers to the Old Testament promises, and the hope here partakes of faith and confidence, and Paul is here teaching that in Christ are these promises fulfilled, in the doing away of the old Mosaic way of pardoning sin, by shedding of blood, and by Christ bringing in everlasting righteousness, by faith, repentance and obedience, which in part, if not in whole, fulfills the promise, "Behold I make all things new," the question of the resurrection, Paul uses as a means of trying to clear himself from the accusation of the Jews, as I understand it, it is as likely the idea of the bodily resurrection, originated in the Gentile world, as in the Jewish. I think that the declaration, "dust thou art, and unto dust thou shalt return," is not modified or repealed by Moses, or Jesus Christ. The spiritual part, which in Adam failed to come into existence, in Jesus Christ was made complete, which was the end for which man was made.

Acts 28-20. "For this cause, therefore, have I called for you, to see you and to speak with you, because that for the hope of Israel I am bound with this chain."

The hope of Israel was the coming of the Messiah; the wonderful counselor, the beginning and the end, the Mighty God, the everlasting Father, the Prince of peace. This war all to take place in this world of mind, and world of matter, or sense. In all the promises there is no reference to any place but this

earth, and no declaration of a state of existence after the death of the body.

The spiritual body Paul speaks about in the 15 chapter of 1 Cor., is the character which is formed by exercise of soul and mind, giving direction to all bodily actions, and if all these varied exercises of mind, are in accordance with the Creator's and Redeemer's will, and all actions of body are in obedience to their requirements, then there is a living spiritual body, which is a reality to all believers, in all generations, whilst they are in living bodies. "God is not the God of the dead, but of the living." The hope of Israel is the righteous blessed exercise of soul and spirit, in living bodies, making the spiritual kingdom of God, and of Christ. Thus the spiritual world, and the material world, or world of bodies, and spirits, are in connection in some respects, and in others they are two. The mind of the first good man is the same as the last. This makes mind, or spirit eternal. The faith of Abram is the same in all the generations since.

Rom. 5-4. "And patience experience, and experience hope, and hope maketh not ashamed."

Hope in this place partakes of the nature of faith and knowledge, and refers to the foundation work of the holy spirit, which makes us accepted in the spiritual kingdom.

8-24. "For we are saved by hope, but hope that is seen is not hope."

Hope here refers to the time when Christ's spiritual kingdom shall be established in the hearts of all men,

or so nearly so that there should not be any persecution of believers, when good should overcome evil, when the body should be delivered from all evil that it possibly could be by the holy spirit that dwells in it. "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

Rom. 15-4. "For whatsoever things were written afore time, were written for our learning, that we, through patience and comfort of the scriptures, might have hope."

Hope is the great faculty of the soul, in the exercise of which man, by the imagination, attains to great happiness. And Paul uses the word here because of its universal acceptance, or use, as the representative of that power in the believer, by which he was enabled to understand the scriptures, and thus learn what "Israel's hope" was, and to rejoice in self-denial, and ministering to the wants and necessities of the brethren.

1 Cor. 13-13. "And now abideth faith; hope, charity, these three; but the greatest of these is charity."

Hope, in this verse means in part that power in the mind, by which we are enabled to be good and do good. Paul in this chapter is greatly extolling charity, or Godly christian love, and speaks of knowledge of the ceremonial law, which required the shedding of blood for the pardon of sin, as vanishing away. He speaks of it, as being abolished and nailed to the cross by Christ.

The things seen in a glass darkley, are the things belonging to Christ's kingdom, which are things of mind, soul, and spirit, which are not seen, and are eternal. Not one of the things he speaks of, as belonging to charity, are temporal, or things seen, but are unseen, and eternal, and the church, as yet, is in darkness, as to Christs spiritual mind kingdom.

1 Cor. 15-19. "If in this life only, we have hope, we are of all men most miserable."

By referring to other passages, we can establish the two worlds, and if Paul here refers to the world of bodies, or sensual things, then it is plain that the believer could not be happy, for he could not indulge in any of the pleasures of sense or sin, and being without hope, or faith in the spiritual, he would be cut off from enjoyment in either world. The bodily resurrection of Christ, which typifies, or shadows forth the spiritual lifting up, or quickning, raising to life the soul and spirit of the sinner, gives him hope, life joy, which the material world can not take away. In the life of the flesh, Christ told his disciples they should receive persecution, at the same time in their soul and spirit, they should rejoice and be glad, for great was their reward in heaven; that is heaven within them, that is the state of mind and heart, in loving obedience to Christ's teachings, and commandments; rejoicing that they were worthy to suffer for His sake. Christ Himself suffered in the flesh, and had no hope in any quality of the soul, belonging to the flesh. His hope lay in the good results which should come

to souls of men, in consequence of His bodily sufferings. This hope of the good that should come to others was "the joy set before Him." This joy belongs to mind and spirit, while in the body which are not seen, and make the invisible world, or the world to come. This spiritual world will come when all, or the greater majority of mankind, shall walk in the spirit, and not live after the flesh. Then shall those blessed promises of the Old Testament be fulfilled, when all shall know me, from the least to the greatest, the whole world shall be filled with the knowledge of the Lord, as the waters fill the seas.

This will be the millennial state, and will come when men will live after, or in the spirit, and not after the flesh. God has done His part, and is waiting for man to do his. The old world of bodily works, by miracles and blood in the flesh, was ended in Christ's death.

The new spiritual world, began at the day of pentecost and was perfect in the first fruits, but the falling away in the revealing of the antichrist, which is in the world and church, believing in material forms and things, and looking for the body of Christ instead of His mind and spirit. Here comes in the use and necessity of Christ's exhortation, or command to his disciples, to watch for the coming of the son of man. This watching is not for His body, but for opportunities to learn His commandments, and teachings towards God and our fellow men. This state of mind, can only come by understanding the scriptures of the

Old and New Testament. This understanding can only come by seeking, knocking and striving to attain to that knowledge of God and Christ, to which is attached the promised blessing of life everlasting. The day of miracles and ignorance is past, and now the powers of the natural man, exercised by the powers of the Holy Spirit, in the new creature, which has been born again, raised from the death of sin and misery, passed from death unto life, all this is done by the truth, in the way to produce life or blessedness. Christ is the truth, the way and the blessedness.

2 Cor. 1-9. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead."

10. "Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us."

This is Paul's watchings for Christ's spiritual coming, to save him from apostatising from the salvation, and has great consolation in scriptures, that the Christ good, shall sometime destroy the serpentine evil.

1 John 3-8. "For this purpose the son of God was manifested, that He might destroy the works of the devil."

Gal. 5-5. "For we through the spirit wait for the hope of righteousness by faith."

In this verse we have a direct exhortation, or command, to renew Christ, or his spirit, in our spirits to save us. Christ's salvation, is in or by the soul and spirit. We must have right hope, as well as right

knowledge. We must have right fears and imagination, as well as right understanding. Our affections must be right, as well as our judgment. These right qualities of soul and spirit will make the will right. The soul and spirit thus possessed of faith righteousness, is delivered from the forms and bodily works of the law pertaining to material things. Blood could not atone for the sin of the soul, it must atone for its own sins, by sacrificing its own love of sensual and material good; by changing from the fleshly love, to love of spiritual truths and ideas, which make up the wisdom of God. Paul, in the previous verses, is very plainly showing that the Jews could not be saved by any works of the flesh, or the law. Here is the two worlds over against each other, the world of things seen, and the mind or spirit world which is not seen.

Eph. 1-17. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom, and the revelation in the knowledge of him."

18. "The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

Hope, in this text embraces all the wisdom, goodness, power and glory the believer possesses in consequence of his believing in Jesus. By the Holy Spirit He calls us to faith, to love goodness to knowledge, to obedience, to respect each others rights. He calls us to make others happy as well as ourselves.

Eph. 2-12. "Having no hope, and without God in the world."

Hope in this text stands for the christian graces and character, or rather that there want more of the grace and character, the Gentiles did not possess the hope of Isreal.

4-4. "There is one body and one spirit, even as ye are called in one hope of your calling."

Here is the two worlds, visible and invisible, in connection to produce one result; even the holiness of life and heart, and when the body shall have finished its part in helping to form the spiritual character, it will cease to have connection, and the character will live on in the mind of God and succeeding generations of men.

Col. 1-5. "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel."

Heaven is a place of happiness, or state of mind and soul in happiness, or blessedness. "The kingdom of God is written you." This is a ruling text. Heaven here is put in opposition to hell, or a miserable state of soul and spirit, while the spirit is in the body.

Col. 1-23. "If ye continue in the faith, grounded and settled and be not moved away from the hope of the gospel which ye have heard."

The hope of Isreal was to love God and keep all his commandments, the hope of the gospel is faith and repentance, and obedience, and good will to man, the result of which is the deliverance of man from the

misery of soul and spirit while in the body. Hope has always been used as the faculty of the soul which represents the highest happiness of the soul. Paul takes this common state of feelings to express the righteousness of Jesus Christ, although hope belongs, and is a true expression under Moses and in religion, and can draw largely from the imagination. The gospel is a fulfillment of the Mosaic dispensation, and therefore is a reality, and cannot draw much from imagination, but must depend on fact truth evidence as the experience of man teaches him, through the knowledge, understanding and judgment.

These are the attributes of mind and spirit that the gospel hope depends on for its existence in the heart or mind of man. The affections may be the heart of religion, but the knowledge the understanding and judgment is the heart of righteousness. The new heart which God gives, or as Christ expresses it, the new birth.

27. "Which is Christ in you the hope of glory."

Christ says, the Father should be in Him, and He in the disciples. God is a spirit, and He dwells by His spirit in the minds of true believers.

1 Thes. 5-8. "But we who are of the day be sober, putting on the breastplate of faith and love, and for a helmpate the hope of salvation."

In the last part of the Chapter before, Paul is mentioning some circumstances attending the coming of Christ. In this Chapter, he acknowledges no one knows the time of his coming, but believers are the

children of light and of the day, not children of the night, or ignorance. Light is knowledge and wisdom to know the signs of the times, and to know the chances and opportunities of getting good and doing good, and power of doing and possessing all this good is said to be the hope of salvation.

2 Thes. 2-16. "Now the Lord Jesus Christ Himself and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope, through grace."

Hope is used in this place, as in others, because it was a word used to express the highest good of man. And as in the Old Testament, God was the hope of his people, so here he is spoken of in connection with Jesus Christ, as the author of our consolation; which will establish and comfort all hearts of true believers in every good word and work.

The last verse of the fourth chapter of 1 Thessalonians, is an uncommon exhortation, or revelation, to encourage and comfort, but the last verses of this chapter are common, and direct to the intelligence and wisdom of the soul and spirit.

Paul ends his argument in this chapter, and in others, as the last part of the 12 chapter of Romans, he enumerates the christian graces and virtues, as the end for which he has used all the previous argument. All the argument in the 15 chapter of 1 Corinthians, about the death, resurrection and the different bodies, in the last verses, shows they were to persuade men to every good work and word.

1 Timothy 1-1. "Paul an Apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ which is our hope."

This is in contrariety to the Jews hope, which was in God through Moses, and refers to Christ's spiritual teachings and commandments.

Titus 2-13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

The word hope stands for all the believer receives, or possesses by believing God and Jesus Christ. The glorious appearing of Jesus Christ, is when believers shall exercise themselves in all the functions of body, in all the faculties of soul, and in all attributes of spirit, according to all the teachings and commandments of Jesus Christ, and according to Paul's exhortations and instructions in this and other chapters. See Romans 12, commencing at the 9 verse. We do not know from our own experience, or from the Bible, that this glory and blessedness can be possessed in a state after death of the body, as we do know from the Bible, and our experience, that ~~this~~ glorious blessedness possesses the true and wise believer, in soul and spirit, while in the living body, hence we see a reason why the apostles and Christ were so earnest and sacrificing in bodily good, that they might induce some and all to repent and become holy; that they might possess and enjoy all the good the God of nature and revelation makes them capable.

Isaiah 38-18. "For the grave cannot praise thee,

death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

Titus 3-7. "That being justified by his grace, we should be made heirs according to the hope of eternal life."

That is, should continue in a blessed happy state of soul and spirit. Should have no remorse of conscience, or shame or fear of evil.

Heb. 6-11. "And we desire every one of you do shew the same diligence, to the full assurance of hope unto the end."

1 Tim. 1-5. "The end of the commandment is charity, Christ is the end of the law."

The end for which the law was made, was to make men wise, to know God, to love and obey Him. This is what Christ did, therefore he fulfilled all for which man was made, and Paul is urging believers to strive to attain to the same perfection or end. As in the beginning of this chapter he is teaching them to leave the principles and doctrines, which are only means to advance the mind, to the wisdom, and holiness, and blessedness, which is the privilege of every believer. In this, the word hope represents this holy christian character. As this character cannot be attained in one thought, or act, but is a continued process, or progress of acquired facts, and acts of body, soul and spirit. And the more we learn and know of God, and of ourselves, the more opens before us of this Christ way of life and blessedness; that we need to leave the things that are behind, and to

press forward to the things that are before, to the prize of the high calling of God in Christ Jesus.

Heb. 3-14. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

The hope set before us is faith in the spiritual life which Christ teaches. The hope in Christ is better than the hope in the law of Moses.

1 Peter 1. In this chapter hope is spoken of as against the hope of Isreal under the law of Moses, and opposite to the hope of man, from material things.

Verse 9. "Renewing the end of your faith, even the salvation of your soul."

Salvation does not refer to an existance after the death of the body.

3-15. Requires every believer to give a reason of his hope. In the verses before, and after the text, is stated the exercises of mind, and heart, and actions of body, which becomes the believer, which is here termed a hope.

1 John 3-3. "And every man that hath this hope in him purifieth himself, even as he is pure."

Hope in this verse is that principle, or faith, or wisdom which is created in us by the spirit of God and Christ which is in us, that directs us into all good words, good exercises of mind and heart, and good works. When we are filled with this pureness of body, soul and spirit, the flesh, the world and the devil can find no place in us.

Rom. 15-13. "Now the God of hope, fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost."

All that is clearly revealed to us of the state of souls after death of body, is but a very little work, or knowledge, for the end of all God's commandments and miracles by Moses, and Jesus Christ in the flesh, was to perfect the spirit, and Christ's spiritual coming at the day of pentecost, manifested what a holy spirit was. But when we understand all this variety of labor, of revelations, and miracles, and the spiritual manifestation of the spirit, at the day of pentecost, to be for the perfecting of man in his mind and spirit, whilst in the body, we can perceive a great and worthy object to be attained. Nothing less than the display of mind or spirit by means of matter.

The first exercise of the child's soul, is in and for its food, which nourishes its body; this is an exercise of soul for the flesh, and in the flesh this, I suppose, is not wrong. The continuance of this process grows up a body, without which there cannot be a spirit. By the time this soul has experienced a few years it begins to learn differences between feelings of soul, and between things and acts of body and mind, and to distinguish between good and evil, or right and wrong. Hope for the good is the strongest faculty of the soul, and looks in the future for things it seeks to attain or possess. The child, the youth, the man growing up in this way, gets to consider hope the

greatest faculty of the mind, and any object, or thing, or exercise of mind that cannot be contradicted by evidence and facts, and yet is best suited to give scope and exercise to the imagination, will give the highest extacy and joy to the feelings and affections. This state of the soul might be attained in the early history of man, and in the invention of the existence of man's being. After the death of the body the soul possessed a subject, or an imagined existence, which there was no facts, or evidence in man's experience, or knowledge to deny; and is not this what gives the idea of a future state such power over the minds of men, and operates as an excuse for man to put off the doing and being good now, and of gaining blessedness now, this side of the grave, because of the hope of that great good and blessed state after death, which is so pleasing and satisfying to the feelings and affections of man. There cannot be any disappointment in this state of mind, this side the grave, and is not this circumstance that gives the living such blessed consolation in the bodily death of dear friends, and especially in those that seem to have life given only to be taken away.

CHAPTER IV.

SPIRITUAL RESURRECTION.

John 11-25. — "Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

26. "And whosoever liveth and believeth in me shall never die."

5-21. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

14-6. "Jesus saith unto him, I am the way, the truth, and the life."

6-63. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Romans 8-11. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

In the 15th Chapter of 1 Corinthians, from the 42d to the 50th verse inclusive, shows that the resurrection

is not of, or in the body only, as the body is blessed by the truth and holiness of the spirit, or mind of God, that through Christ quickeneth, or raiseth us from a state of sin and misery, to a state of righteousness and blessedness. In the last verses, Paul quotes from Isaiah 25th, a prophesy of the destruction of the covering cast on the face of all people; meaning the ignorance, fleshly mindness and misery which prison like, shut out from their minds, or spirits, the joys and blessings of the intelligent, obedient, loving heart and spirit, which Isaiah promised should take place at the coming of the Mesiah. This was fulfilled on the day of Pentecost, in the believers, as their hearts were opened to understand the spiritual, or mind meaning of the scriptures; which brought them to fulfill the other part of the prophesy, that "death should be swallowed up of victory." And all "tears should be wiped away from all faces."

The death referred to is the conscious feeling of shame and remorse of soul and spirit, caused by transgression of the law of good and right, which is abolished (spiritual death) through Christ, in their repentance, and their forsaking all wrong doing and thinking, and their exercises, body, soul and spirit in all obedience, in love and wisdom, to all Christ's requirements. Misery of soul, or spirit, or mind is spiritual death, as in the case of Adam, the shame and fear and remorse of conscience he experienced was the death God threatened him. Cain was a sample of the dead sinner; Able a sample of the raised, or quickened

soul or spirit, which in loving obedience to the commandments, was filled with the same kind of peace and joy which Christ promised to his disciples. The "world" gives peace and joy by doing one wrong to cover up another, and by indulging in sensual pleasures to destroy the soul misery. King Saul's way to gain relief was a worldly way, not Christ way, which is to be born of the spirit, and every new idea of good, right and truth, exercised in loving obedience, is a, or the, new birth, or resurrection. This was exemplified from earliest infancy, by Samuel, by Christ, by Timothy, and in an immediate change from sin to holiness by Saul of Tarsus, and all others who were born out of darkness into God's marvelous light, were made new creatures in Christ Jesus, were quickened, were made immortal. Christ abolished spiritual, or soul, death, to all those souls and spirits that love and keep his commandments.

Luke 15-24. "For this my son was dead, and is alive again; he was lost, and is found."

Eph. 2-1. "And you hath he quickened, who were dead in trespasses and sins."

5-14. "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

John 5-24. "Verily, Verily I say unto you, He that heareth my words and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

8-51. "Verily, Verily I say unto you, if a man

keep my sayings, he shall never see death."

The Jews, as well as Martha, were always thinking and speaking of the resurrection of the body, but Christ was always ready to use the popular opinions (which were about material things) to instruct into the spiritual things belonging to the mind and spirit of man, in which is his spiritual kingdom. The Mosaic Religion was in forms and ceremonies, and respected the bodily actions of the believer with his material offerings. This kind of religion was older than Moses, and was by him modified and changed so that it should not oppose righteousness, and to be continued till God's time to bring in everlasting righteousness, or the Messiah, who nailed all this material religion to the cross, had in his death finished and made an end of sin, and of all this world of labor and invention of men, to try to appease by blood and fire the wrath of their offended Creator and Redeemer, and in Christ's resurrection He evidenced to all living bodies and souls that material death had no power over Him, but that He could overcome it, as He had in His life and teachings shown how to overcome spiritual death, by living without sin. Peter, perhaps, had this trait of Christ's character when he said, "there is none other name under heaven given among men whereby we must be saved."

It is only in lovingly keeping God's commandments that the believer can have a conscience void of offense toward God and man; void of remorse, shame and fear which hath torment. This state of mind, spirit and

heart, and its consequences, and circumstances, fulfills all those prophecies of the Old Testament declaring that God would make all things new. Rev. 21-17 inclusive.

John 1-4. "In him was life; and the life was the light of men."

11-27. "And whosoever liveth and believeth in me, shall never die."

1 John 5-12. "He that hath the Son hath life; and he that hath not the Son, hath not life."

John 5-24. "Verily, Verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life."

1 John 5-11. "And this is the reward that God hath given to us eternal life, and this life is in his Son."

These texts declare life and death to be exercises of soul and spirit while in a living body.

John 8-12. "Then spake Jesus unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

12-25. "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."

Darkness means ignorance of right and good, and the experiencing of misery, and light and life means the knowledge of right and good, with loving obedience in the experiencing of all blessings.

As the sun is the light of the material world, so

Christ is the light of the mind, or spiritual world.

Romans 6-4. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life."

5. "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection."

Eph. 2-5. "Even when we were dead in sins hath quickened us together with Christ, (by grace are ye saved;)"

6. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Col. 3-1. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Above means the will of God as revealed in the life and teachings of Jesus Christ, and what was made manifest on the day of pentecost.

As in Job 27-18. "For the price of wisdom is above rubies." See Prov. 3-15; 8-11; 20-15; 31-10.

Wisdom and virtue are said to be above, as folly, wickedness and misery are said to be below.

As the right hand is the one most used for skill, or cunning, and executive power and honor. As to Christ is attributed the great work of salvation of man, for this He takes the place nearest the Father.

1 Cor. 3-21. "Therefore let no man glory in men: for all things are yours."

22. "Whether Paul, or Apollos, or Cephas, or

the world, or life, or death, or things present, or things to come; all are yours."

23. "And ye are Christ's and Christ is God's."

Romans 14-7. "For none of us liveth to himself, and no man dieth to himself."

8. "For whether we live, we live unto the Lord, and whether we die, we die unto the Lord, whether we live, therefore, or die, we are the Lord's."

9. "For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and the living."

Christ could not die a spiritual death, as he never sinned, His was a material, or bodily death, so His reviving was bodily, but the sinner, or man, is revived, or quickened, or raised in soul and spirit from ignorance to knowledge, from wrong to right, from evil to good, from hate to love, from spiritual death to spiritual life, from taking pleasure in the mortification of others to rejoicing in others happiness.

2 Cor. 4-11. "For we which live are always delivered unto death for Jesus sake, that also the life of Jesus might be made manifest in our mortal flesh."

It is the expressions of Paul that the believer's sufferings for Christ's sake, he speaks of as death, but Christ says that under such circumstances they should rejoice and be exceeding glad. Their gladness arises from the fact that they are not guilty, and Christ's death, or life, cannot save the believer from this kind of death. The cause of it is not in himself, he cannot remove it, but the incorrigible unrepentant sinner,

in his guilt and misery, is determined in his envy of their happiness, that they shall be as miserable as himself. Christ can save the sinner from his misery, if he will forsake his sins and work righteousness. When this takes place in all sinners then this kind of dying in believers will come to an end.

The reason Christ did not lay great stress on the resurrection of the body, was because in the beginning it was declared to be dust, and to dust it should return, and there is no repeal or modification of this declaration in the Old Testament. We must conclude the bodily resurrection, so much talked of and believed by the Jews, and I understand all other nations more or less, was one of the inventions of men, but if the body is to be raised, it must be the work of the Creator alone, for man has no knowledge or power of how to do to help in this work. But in his spiritual resurrection, or new birth, or quickning, or being raised from the death of sin and misery, the Old Testament and the New are full of instruction and commands to man to help himself by using all his powers of body, soul and spirit which he possesses; which comes from the same source as the commandments, to attain to that blessed state of wisdom, goodness, righteousness and blessedness which is the end for which he was made.

Paul in the 15 Chapter of 1 Corinthians, refers to different kinds of bodies, for the reason that the lifting up of man from sin and misery, to holiness and blessedness would have the effect to light into a better

state of living enjoyment, all other grades of animal life. By man's being changed from wrong to right he would use all his powers to help the brute creation to a higher state of good and enjoyment.

So of the sun, moon and stars, each has its glory, according to its nature and use in God's system of this world's being. So the bodies celestial and terrestrial have a glory according to their nature and use. The celestial is the mind, or spirit of man. The natural body is that part of man which is seen, and is terrestrial. The spiritual body is that part of man which is not seen, the soul faculties and attributes of mind and spirit, by which he becomes intelligent, wise and good. We must have the natural body before we can have the spiritual. The natural senses and soul faculties are used as means to create the spiritual body, or character, which lives in the mind's of living beings from generation to generation. Abraham's character lives in all the minds and hearts of the saints from his day to this. In this way, Jesus Christ lived before Abraham. This is the way God is the God of the living and not of the dead.

The believers life is like God's, and therefore it can never die. The unbeliever never has this life, so he is out of the kingdom of God. God is not the God of dead sinners, unless it is to make them more dead. This dead mortal state puts on immortality, by being clothed with the righteousness of Jesus Christ, then is this sinful death swallowed up of victory, and the end for which man was made is accomplished.

Romans 22. "For we know that the whole creation groaneth and travaileth in pain together until now."

"I am the resurrection and the life." In Jesus Christ, or the Mesiah, is now this "travel and pain" taken away, and the "mind of Christ" and the "spirit of God" fills the "swept and garnished" soul with joy, peace and gladness. This fulfills the promise in Isaiah 25-8. "He will swallow up death in victory; and the Lord God will wipe away tears from all faces."

It has been said by learned divines, that what is universally believed and practised by mankind, must be implanted by the Creator in them, I think this cannot stand the test of true investigation. We might as well say, because sin has always been in man, therefore the Creator made it. When the Creator finished Adam, in body and soul, He pronounced him "very good." There was no sin about him. Now God made a place for him, where he would be at ease, and at liberty to exercise himself in all his corporal powers, and in all his faculties of soul, as he was symbolized by trees and fruit. The tree of life is the same as spoken of in the last chapter of Revelations. The commandment in some of its phazes, or consequences, might not be any thing more than the suffering necessary to endure to attain good, as we now do under Christ. The consequent suffering pronounced on Eve, in motherhood, might not be sin, although it is sharp pains and sufferings which is the same nature as the

punishment for sin. In this sense she died, as Paul said he "died daily." Thus Adam and Eve chose to exercise their animal powers, and they had to take the consequences, which might not be anything more than God declared, when He said they should be fruitful and multiply and replenish the earth.

At the time Adam and Eve went into the garden it was all good, the evil depended on the use of the good, in which God had created them. To exercise themselves in obedience to the commandment which was spiritual, would be getting good by good, or in good, which was the tree of life; and here was lodged the right to command, to instruct and save these spiritual unseen powers of mind. These exercised in loving obedience, would grow more and more in to wisdom, by their experience would increase in knowledge, and thus acquire in kind the same attributes of mind, or spirit, as their Creator.

This is the straight and narrow way, in which there is no death. But man had an earthly, or material, nature, which was first in time and growth, and not knowing but that hope, fear, desire and imagination had as good right to direct, as the spiritual, so man followed the emotions of his animal nature, and learned by his experience evil, as well as good. But the evil would not destroy the good, unless he continued on in obedience and love to his carnal mind, and thus live out the fleshly life, and return to dust, which is only the result of his own choice.

, In the parable in Luke 14-12, Christ is teaching

generosity, humility and kindness, in ones making a feast for the entertainment of others. And they should not be his rich neighbors, but the poor, the blind, the maimed, the lame, for these could not return the compliment, or reward, but he should be recompensed at the resurrection of the just.

Peter, Steven and Ananias speak of Christ as the Just. Christ here means to teach the same, as when He said, it was more blessed to give than to receive.

This resurrection of the just takes place when all souls and spirits of men shall apprehend the true spiritual meaning of Christ's teachings.

It is not intended, in quoting these texts of scriptures, to ignore, or deny any text of scripture which teaches the resurrection of the body. But being fully persuaded, in my own mind, that many passages, which are used to prove a bodily resurrection, are perverted from their right use, I have endeavored to make plain the spiritual, or Christ's, meaning of texts, that man may rise, or grow, from flesh to spirit, from evil to good, from misery to blessedness.

It appears truthful to me to believe that Adam's bodily death was a fact before he sinned, as afterwards there are times when it is more appropriate to tell some truths.

Adam and Eve in the first Chapter, of Genesis are instructed to be fruitful, and multiply and replenish the earth. The fruitfulness of Eve might have been about the same before her disobedience as afterwards. But the Creator knew the right time to inform her.

We have reason to believe that Adam's and Eve's sin in the garden, was nothing in comparison to the sin of Cain, or to the sin of men and women at the time that Noah built the ark. Or the sins that Paul enumerates in the catalogue of sins of his day. And to-day witnesses to the same state of things. But whatever we may speculate about the race in the beginning, the end is, in Jesus Christ, made more blessed than in the beginning; by His turning evil into good and by making it the privilege of every one of the race, that will put off Adam and put on Christ, to turn their fleshly sufferings into joy, because of the good and blessedness that shall come by, or through it. "All things shall work for good to them that love God."

Explanations of the 15th Chapter of 1st Cor.

The Chapter begins with a declaration of the gospel, which Paul had some time before preached to them, which was the gospel by which they were saved. Saved from shame, and fear and remorse of conscience, which is the state of mind of every transgressor. In this chapter Adam is the sample. From the 1st to the 11th verse is to prove, by many witnesses, who had seen Him with their bodily eyes, that Christ was raised from the death of the body. His resurrection was a type, or sample, of the sinners spiritual resurrection, or quickening. He was raised temporally, the sinner is raised spiritually, renewed in

mind, or made a new creature. Christ could not be raised spiritually, for he "knew no sin."

From the 12th to the 19th verse inclusive, is further statements to confirm previous declarations, that Christ experienced a resurrection, which evidenced His power to raise dead sinners.

The 19th verse refers to the natural, or carnal life. Which we see exemplified in some professors of religion in our time, who make confession by mouth, but in works deny him.

The 21st verse refers to Adam, by whom came death, referring to the death God threatened him with if he should eat of the fruit of the tree of the knowledge of good and evil.

This act of Adam did not destroy the good in which God had made him, but added evil with it.

The good in man, by the help of God in Jesus Christ, enables him to bring good out of evil, (sensual evil) and man is thus saved from evil as a punishment, if not as a consequence. As Eve could endure the pains of child-bearing, for the good set before her, in raising up a body, in which could dwell the spirit "of Him who raised up Jesus from the dead."—Witness Abel.

This is the man (Adam) by which came death, or evil, or flesh. I do not see any mystery in this. It is plain that the Creator brought good into the world, and man, by the exercise of this good, in opposition to God's spiritual command, brought in evil, or sin; Adam acting in obedience to the flesh, or sensual, in-

stead of the spirit which the commandment represented. By the man, Christ Jesus, came spiritual life by His teachings and commandments, restoring to the true believer the joy, and peace and love which comes to the loving obedient soul.

Christ, as a man, was under the Mosaic law, as any other man, hence he was under it as it was then read and understood, and His spiritual reading was so different from the letter that it made Him a transgressor worthy of death, bodily. His bodily resurrection is a type, or assurance, of the spiritual resurrection of miserable souls.

The 22d verse refers to the spiritual, or mind, death of Adam. So in Christ all are made alive spiritually. Bodily death is not referred to in this verse.

The 23d verse refers to time, or degree, or in respect to Christ, "Christ the first fruits," meaning the first who kept the law of Moses, and the law of love and of everlasting righteousness. The coming in this verse is spiritual, when the sinner accepts of Christ by repentance, and brings forth fruits mete for repentance.

The 24th verse is God's finished work, to save man from the miserable state of body and soul which he has brought on himself by exercises of his own will, contrary to his Creator's. God in Christ will conquer all powers.

26. Death spoken of in this verse is the same God threatened Adam with, which is the destruction of his soul happiness. This death was destroyed on the

day of pentecost, when the holy spirit enlightened the minds of the converted souls, making them to understand the scriptures as Christ did; bringing them into loving obedience to their teachings.

31. His dying daily unto sin and suffering for Christ's sake, were cause for great joy.

The 33d verse is a warning against deception.

The 34th verse is an exhortation to awake to righteousness. The unsaved state is called a state of sleep. It is a shame to be without the knowledge of God.

From the 25th to the 41st is illustrations enumerating animals, planets, and stars celestial and terestial. To all of these different things there is a character or invisible body seen or unseen, which has a glory according to its nature, or being, or use.

From the actions of man in body, soul and spirit, there is a spiritual body created, which is invisible, which attains to every person, and is known to minds in living bodies of men, as Abraham, Isaac and Jacob are known to the mind of God. As Christ speaks of God as being the God of the living and not of the dead, meaning of dead bodies and dead sinners; thus saints have this living spiritual character, or body which grows out of or by means of that carnal fleshly nature which we all have in the beginning.

The 42d verse, shows the natural state and calls it corruption, but the spiritual state is incorruption.

The 43d verse shows the same. Our fleshly beginnings are in dishonor and weakness, our spiritual state is in glory and power.

44th. The natural body, which is seen, and spiritual body, which is not seen.

The 45th verse speaks of the soul of the first Adam and the last Adam, a quickening spirit.

46th. This verse is plain and decisive of the spiritual resurrection. For we know as well now as Eve did, that there must be a natural, or material body before there can be a spiritual, or invisible body. Paul's spiritual body was miraculous, Samuel's, John's and Timothy's natural, by teachings, example and precept.

The 47th verse speaks of our beginnings as earthly, and our continuing in it, and of our spirirual, as heavenly.

The 48th, speaks of the same with little variation.

The 49th verse shows we cannot have the heavenly, until we have the earthly.

The 50th verse shows that flesh and blood cannot inherit the kingdom of God; that is, material things do not belong to God's kingdom under Christ, as they did under Moses. Under Moses sin was pardoned by the shedding of natural blood; under Christ sin is forgiven on forsaking sin. We cannot be forgiven and hold on to our sin.

Verses 51st and 52d seem to be a word of comfort, as in 1 Thes. 4-16.

Verses 53 and 54 declare the change from corruptible to incorruptible, or from sin to holiness, from hatred to love. The mortal must put on immortality. This is only another way to speak of a change of

heart, or being made new creatures in Christ Jesus. The Adam death is cast out and destroyed by the second Adam, which fills the soul with all wisdom and blessedness. In Isaiah is the promise Paul here quotes, which shows that Paul understood that this promise was fulfilled in the believer's accepting this gospel way of deliverance from sin and misery, under which mankind were now groaning. Christ in one place abolishes death, in this place he gains a victory and vanquishes the enemy, and all tears are wiped away from all faces, meaning tears of contrition for past sin. It does not mean tears of affection, or for joy.

Verse 55th declares a victory over the grave, or hell. Death hath no sting for the believer in Jesus, for he is not under the law, but under grace.

56. By the law we have the knowledge of sin, which condemns us for we have broken it. In Christ we keep the law of love, which enables us to keep the law of works, which are required to glorify God, and to do good to others and ourselves.

57th. And all this is gained through the righteousness of Jesus Christ. If we adopt His righteousness as our own and do good as He did, for we must remember that man began sin and wrong, and it will be ended when man will cease to do evil, and learn to do well.

The 58th verse is an exhortation in view of this long argument about the gospel of Jesus Christ, which brings life and immortality to light, destroys death and the grave, or hell, and fills the soul with joy and

gladness, and creates that heart of wisdom, in knowledge, understanding and judgment to rule the soul and body into all good and blessedness, which is promised in Isaiah, that he would put his spirit in them, and write his law on their hearts.

In the 5th chapter of Romans, also the 6th, is the same doctrine or teaching, that salvation is in the soul and spirit, or mind which is in a living body.

In 4th verse of the 6th Chapter the believer is buried with Christ in baptism, by which is represented the death of sin and misery of the soul, and as Christ was raised up to bodily life by the glory of the Father, so by this same power, or glory of Him who raised up Christ, we are made to walk in newness of life, or experience the new birth, or are raised up to a life of spiritual, or mind, righteousness and blessedness. This is gospel, or good news to the sin sick soul, and is the end for which man was made, because it manifests Godliness in the flesh, or mind and spirit, of man, which are things not seen, are manifested through, or by the corporeal, or material part of man, which are things seen.

This way of reading the scriptures leaves the first principles of Christ, and goes on to perfection. Hebrews 6-2.

The scriptures were made for man, and not man for the scriptures. Those truths and facts which in the beginning of our mind, or spirit, are useful are left behind as we grow in knowledge and understanding of what makes for our best good for body, soul and

spirit, by which we are enabled to discern between right and wrong.

I Cor. 6-14. "And God both raised up the Lord, and will also raise up us by his own power."

In this verse Christ's bodily resurrection is referred to, and man's as being raised up above the sins enumerated in verses 9 and 10, and their attendant miseries.

Isaiah 26-19. "Thy dead men shall live, with my dead body shall they arise."

Ezk. 37-14. "And shall put my spirit within you, and ye shall live. And I shall place you in your land."

The blessed state of mind and heart is represented by the promised land, and holy temple and city.

The Jews in their captivity and transgressions are compared to being in their graves, and God says he will bring them out of their graves; meaning they shall love and obey all His commandments. This similitude of graves Christ uses in John 5-28, 29. "Marvel not at this: for the hour is coming in the which all that are in graves shall hear his voice. And shall come forth; they that have done good unto the resurrection of life; and the that have done evil to the resurrection of damnation."

This text was fulfilled at the day of pentecost, when those who believed were filled with gladness, and those who disbelieved were filled with anguish of soul, even to the gnashing of teeth in the case of Stephen. This gnashing of teeth is often used in the Old Testament to express malicious hatred to others, in this

present world, and all that are used in the New Testament have the same meaning.

Heb. 11-35. "Women received their head raised to life again: and others were tortured, not accepting deliverance; that they may receive a better resurrection."

All these endured these sufferings in hope and faith, received not the promises.

The 40th verse shows Paul connects the sufferings of the saints under Moses, as being educated by the saints under Christ, the teachings of Christ, that believers under sufferings, in a right way, eventuated in great gladness, which is one phase of the resurrection. In the deliverance of suffering mothers, the joy set before them of having a body in which they may be instrumental in forming the spirit of God, by enabling it to have the mind of Christ through his words which are, "spirit and life."

Heb. 3-14. "We know we have passed from death unto life, because we love the brethren."

John 5-28, 29. This text has the same meaning as where Christ speaks of all coming forth from their graves, some to the resurrection of life, and others to the resurrection of damnation. The same idea, or truth is in the valley of dry bones in Ezekiel 34th Chapter.

Col. 2-12. "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God."

The 13th verse: "Hath he quickened together with him, having forgiven you all trespasses."

This is one of the many ways of spiritual resurrection, or being made new creatures in Christ Jesus.

Phil. 3-10. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death."

This is teaching the spiritual resurrection, or the change of wrong to right, or from evil to good. It is a progressive work.

The 21st verse speaks of the body being glorified by this holy blessed state of mind. The same idea or truth is taught in the 54th verse of the 15 Chapter of 1 Corinthians.

Eph. 4-23, 24, "And be renewed in the spirit of your mind. And that you put on the new man which after God is created in righteousness and true holiness."

This is what man was made for, to manifest godliness. And the bodily part of us cannot do it. It is only the means, or instrument, by which the truths, commandments and teachings of the Scriptures are acquired, to form the knowledge, understanding and judgment, in which dwells the spirit of God, to direct the soul exercises and the bodily action into loving obedience and blessedness. "All scripture is given by inspiration, that the man of God may be thoroughly furnished to every good word and work."

2 Cor. 4-11. "For we which live are always delivered unto death for Jesus sake, that the life also of Jesus might be manifest in our mortal flesh."

As the spiritual death is in the living body, (for the miserable state of mind Adam experienced was the death God threatened him), so the raising up to life, or blessedness, must be in the living body. And this is what Christ came into the world for, to enable us to keep His commandments, which would glorify Him and save our own souls.

The 14th verse speaks of God raising up the believer by Jesus. This refers to the believer's forsaking his sins and following on to know the Lord.

1 Cor. 6-14. "And God hath both raised up the Lord, and also will raise up us by his own power."

This verse is in the midst of exhortations, and reproofs and corrections in righteous use of the bodily parts and members, that it may be a holy temple for the indwelling of His holy spirit.

CHAPTER V.

JUDGES AND JUDGED.

Daniel 1-10, 13, 14, 27, 18. Christ in His person as He lived on earth was the son of man. The Christ power and goodness, as manifested in the first creation, also in Abraham and in and by, or through, Moses and the prophets, is the ancient of days.

The words of the law and the prophets, judge the disobedient to punishment and the obedient to life. The kingdom and dominion which was seen by the understanding of Daniel, was the same that Christ came to set up in the minds and hearts of believers, which made it a spiritual kingdom, or a kingdom in the minds of men to direct them into all right, good and blessedness of body, soul and spirit. This being the case with each one, the saints would possess the kingdom under the whole heaven. All judgment belongs to the righteous; the wicked have no right to judge themselves or the righteous.

The texts in Ezekiel declare the judgment to be God's. This is to declare that all true and right judgment is of, or from Him. Not from, or by sin, or the world, the flesh, or the devil, and God's judgment,

or decisions of what is right in action of body, or what is right exercise of soul, mind and spirit, is manifested by, or through, the saints, as in the example and teachings of Jesus Christ, while He was in the flesh, and the bodies of saints are to finish and carry on the Godly manifestations in the flesh, in the absence of Christ's body. In this way Christ's spirit lives in the flesh through all generations of believers, and fulfills the original intention of connecting mind with matter, or of manifesting the invisible things of mind and spirit, by, or through, the organized functions of the material body. The first exercise of the senses is in our food for the body. The sense of eating cannot determine the right kind, quantity, or quality of the food. This must be done by the mind, or spirit (God is spirit) of those that have lived before us, and have had experience in righteousness of all the Creator's, Preserver's and Redeemer's instructions, revelations and examples in all things pertaining to body, soul and spirit.

1 Cor. 10-31. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

If we eat to make the body healthy and strong that it may be in the best possible condition for the indwelling of the true and holy spirit. That the believer may fulfill the requirements of the word, of being God's house, His building, His temple, His crown, His glory, His people. In this way is all things the believers, and believers are Christ's, and Christ is God's. 1 Cor. 3-23.

Proverbs, Jeremiah, 2 Chronicles and Leviticus show that the Lord gave the Judges the right to judge righteously between men and their neighbors. Every righteous person must judge themselves in all things pertaining to right and wrong. The true and right knowledge gives a correct understanding of what is good and blessed in things pertaining to invisible, or visible, or sensual, which are things unseen, or seen.

Job 29-34. "I put on righteousness and it clothed me my judgment was as a robe and a diadem."

Luke 22-29, 30. "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. And I appoint unto you a kingdom as my Father has appointed unto me."

Believers cannot escape the responsibility of judging themselves, and as all believers are one in Christ Jesus they are capable of judging one another only in righteousness. As believers are in need hourly, and all the time, to judge between right and wrong, it is by this Godly knowledge, and the true and right facts, that all exercises of soul, or spirit, or bodily actions, are rightly decided, and this is the Christ way to save from sin and misery. It will save the drunkard, the glutton, the thief and murderer, the covetous anger, hatred and selfishness, and thus the believer comes off conqueror over sin, the flesh and the devil.

Deut. 16-18. Judges, officers shalt thou make thee in all thy gates which the Lord thy God giveth thee through thy tribes: and they shall judge the people with just judgment."

The Christ power, wisdom and goodness in each believer keeps them in all righteousness, and they have no use for laws or courts, which are for the disobedient.

Numbers 11-29. "And Moses said unto him, enviest thou for my sake? would God that all the Lord's people were prophets and that the Lord would put his spirit on them."

1 Timothy 1-9. Romans 10-4. Gallations 5-23. Hebrews 10-16. Isaiah 51-7.

The spirit of God, the mind of Christ in the believer includes all the law of God, which is so often promised in the Old Testament, and makes the believer's mind as a court to judge all things in righteousness. And as all sin and wrong began in and by man, so would all sin and wrong be put away by man, as in the case of Christ in the flesh and of Christ's spirit in the believers on the day of pentecost.

1 Kings 3-12, 28. Matthew 12-35. Psalm 37-6, 30, 31 and 37; 106-3; 119-66, 121 and 149; 149-9.

These texts and others show that man was created to be, in his body and soul, the means to acquire in his spirit the knowledge of truth and right, that he might "know the knowledge of the most High;" that he might do justice and judgment to himself and all other creatures and things, it being God's chosen way to display Himself.

God's wisdom is fitted for man, and man is in exercising all his faculties of soul and spirit in obedience to God's commandments, fulfills his will and the end for

which man was made. Christ in the flesh is the son of man, and sins against him can be forgiven. He prayed his Father to forgive them, adding a reason. Peter also exhorted his hearers to repent and be baptized, in the name of Jesus, for the remission of their sins, and ye shall receive the holy spirit. These were all sins of men against Christ in the flesh, and sins of believers against believers in the flesh can be forgiven, but sins against the spirit, as in the case Ananias and Sapphira, have no forgiveness. The remorse of conscience was so great and sudden that it took away their bodily life. Their spiritual death, which was the loss of their soul, or mind, happiness at this time destroyed the house, the temple in which it dwelt. Achan was an instance, and the punishment of the Israelites at Mount Sinai. The man who gathered sticks on the Sabbath. These disobeyed immediately on the giving of the command, while the spirit, as well as the letter of the command was in their minds, or spirits. Adam was the same, and received his punishment immediately on transgression, showing itself in his shame and fear of his maker and redeemer.

The text in Isaiah and Jeremiah show the judgment to be the Lord's, and that man must exercise his judgment in equity and mercy in all his dealings with his fellow men.

Isaiah 59, shows that wickedness is the cause that there is no judgment. Righteousness could not enter and the Lord was displeased that there was no

judgment. This judgment could not be exercised by man without knowledge of God's commandments and loving obedience to them. And all that shall see them shall acknowledge them, that they are the seed that the Lord hath blessed.

Malachi 3-1. The Lord asks, is it not for you to know judgment. God's people are required to know and do righteous judgment. This is what makes them in His likeness, and forms them a character which God recognizes as living before Him and being renewed in the holy lives of all believers afterwards, as the life and character of Washington, as President of American people, in the true spirit and meaning of the letter and principles of the United States of America, is renewed and lived over in all the Presidents since.

The Godly Government of nations or individuals, which the Creator intended should be manifested through, or by man is eternal, or as lasting as man is when in righteousness, and this living character, or spirit, of man will exist and live in all after generations, whether the individual bodies that turn to dust do or not.

Amos 5-7, 15, 24. These texts show that judgment is the attribute of mind or spirit which is most depended on, whether in rulers, or private persons, to do right and good in exercises of soul, or spirit, or actions of body. The reason is because that all the senses, the affections, feelings, passions, hopes, fears, imagination, knowledge and understanding does right-

ly each in its proper way and sphere, acts its part in helping the judgment to its righteous, blessed conclusion, or decision. This way (is Christ's) leaves no antagonisms in the soul, or spirit; because each quality of mind works for the end, which is the judgment, and all parts of body, soul or spirit acquiesces in this last highest attribute in the mind of man. This shows that man cannot attain to his greatest and highest good and blessedness without due respect to the material as well as the spiritual, to the natural as well as the revealed. Intelligent reason must not be subjected to intuition. Judgment must not be subjected to desires. This true and right way to judgment which brings good and blessedness and not evil, is as much God's judgment as though he declared it by a voice, or by thunder and lightning.

Amos 6-12, "Shall horses run upon the rocks; will one plough there with oxen, for you have turned judgment into gall and the fruits of righteousness into hemlock."

This text shows the ability of man. God accuses him of turning good into evil. If he can do this, can he not with the same ability turn evil into good. God says, "come and let us reason together." "Turn ye, for why will ye die." "Come unto me all ye that labor and are heavy laden and I will give you rest."

As ploughing on a rock will bring no good, so man using his God given faculties for evil and wrong will bring him no righteous blessedness.

Malachi 3-8, "Truly I am full of power by the Lord and judgment and of might to declare unto Jacob his transgression and to Isreal his sin."

In this verse is judgment with the spirit of the Lord spoken of as power and might in man, to enable him to discharge the most daring duties towards his fellow men.

Matthew 23-23. In this verse Christ complains of His hearers omitting judgment and attending to forms and material things, to the great detriment of the spiritual good of the people. God requires spiritual work to make acceptable the material work.

Luke 12-57. "Yea and why even of yourselves judge ye not what is right.

Christ tells the Jews they would judge the signs in the clouds with respect to the weather, then asks why they could not judge the connection of his teachings with Moses and the prophets. We are evidently taught by this that it is good and Christ like for each believer to know and understand what part each function of body, and faculty of soul and spirit has to do in working out that loving obedience to Christ's teachings, without which man cannot attain to eternal life.

John 7-24. "Judge not according to the appearance, but judge righteous judgment."

The righteous judgment in this text was the healing of diseased persons on the Sabbath. This was a spiritual work. Christ did it by the power of a word, the word being the medium, or way, or conveyance of Christ's mind, or spirit, to those that heard. Christ's

salvation extends to bodies, as well as to souls, the material work being more to convince men that He is God, and the teacher of the way, the truth and the life of repentant sinners. This Christ power, or spirit, is the only way for believers to attain to the wisdom, to enable them to judge righteous judgment. This state of mind and heart is the privilege of all believers, as well as of magistrates and rulers.

8-15. "Ye judge after the flesh; I judge no man. Christ came in the flesh to save men, but Christ's word in the end will judge men to blessedness if loved and obeyed, or if hated and disobeyed will judge them to misery. We must walk in the spirit, not after the flesh. Romans 8-4.

1 Cor. 6-2. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters."

The judgment here referred to is that spiritual power of the mind, or spirit, which exists in consequence of acquiring the knowledge of God and Christ, and His way, which gives power to discern between right and wrong, and to choose the right and obey it in all things pertaining to ourselves and others. This true and equal judgment is the same as God's judgment, which was from the beginning established for the good of man, and each individual is to use it to judge his own exercises of feelings and passions, to have them conform to right and good of soul and spirit, which is the world to come. Here lies the power of the saints,

which Paul says shall judge the world, which is the senses, passion, appetite, lusts, envyings, strifes, lying and every evil act of body, or soul. The world of intelligence and good does always judge the world of ignorance and evil. No one can be a saint without accepting this heavenly power to rule the earthly.

1 Cor. 3. "Know ye not that ye shall judge angels."

Righteous judgment is the same in God or man. That which will judge the lesser things will judge the greater. Spiritual beings, whether in the flesh or out of the flesh, are governed by the same attributes of mind and spirit. The goodness, righteousness and wisdom is the same in character, or kind, from the Creator and Redeemer down to the lowest, loving, obedient believer.

This is the glory, power and blessedness of the saints, that they will judge all evil and wrong out of their own souls, and help others to do the same. And when all will conform to this way, sin and misery will find no place but in the bottomless pit. Then will Christ see the travail of his soul and be satisfied.

Rev. 21, will be fulfilled by this holy state of mind and spirit, and blessed state of the body. The New Jerusalem will take in matter as well as mind. This blessed state will fulfill all the promises in the Old Testament, of making all things new. The tabernacle of God will be with men. He that overcometh shall inherit all things, and I will be his God and he shall be my son. All tears shall be wiped away, because

all sin and misery is done away. This new and blessed state of being would fulfill all the declarations and promises respecting the quickening and raising of man from hell, the grave and the prison house and give him the rest, peace, joy and blessedness which ever was and ever will be the privilege of the truly intelligent, loving and obedient believer in Jesus Christ the Savior. And there will be no difference in blessedness, whether it is in an individual, or a community of individuals.

CHAPTER VI.

PROPHECIES FULFILLED.

Isaiah 9-1. "Afterwards did most grievously afflict her by the way of the sea beyond Jordan, Galilee of the Gentiles."

2. "The people that have walked in darkness have seen a great light, they that dwell in the land of the shadow of death upon them hath the light shined."

Matthew 4-13. These texts were fulfilled by Jesus dwelling in Capernium.

17. "From that time Jesus began to preach and to say, repent for the kingdom of heaven is at hand."

As repentance is soul and spirit work, we do conclude, that as repentance is righteous mind work, the kingdom of heaven is in the soul, mind and spirit, thus making Christ a spiritual king, or king of spirits. Christ's interpretation of the sixth commandment, shows that righteousness, or sin, is in the heart, or spirit, or mind, therefore his kingdom is not in material, or bodily actions, but in the mind work.

1 Cor. 6-17, 18. "But he that is joined to the Lord is one spirit."

Math. 2-18, Fulfills in the new, what was declared in Jerim. 31-15, Rachel weeping for her children refused to be comforted.

In Judges 13-5, is a declaration concerning Sampson, he should be a Nazerite unto God. So in Mathew 2-33 it declares Christ to be a Nazarene. A temperate Godly man. Christ shall possess all the good qualities of all the good and devoted men of God from the beginning.

Isaiah 40-3. "The voice of one crying in the wilderness, prepare ye the way of the Lord, make strait in the desert a high way for our God."

Mathew 3-3, fulfills the above texts in the preaching of John the Baptist in his teaching the new way of salvation by repentance, or change of mind from hatred to love, from ignorance to knowledge, from sin to holiness, from disobeying God's commandments to lovingly obeying all His commandments and precepts, as explained and taught by Jesus Christ.

Isaiah 7-14. "Therefore the Lord himself shall give you a sign, behold a virgin shall conceive and bear a son, and they shall call his name Immanuel." In Chapter 9-6, the promise is repeated. This promise or prophecy is fulfilled in the birth of Jesus.

Math. 1-21. "And she shall bring forth a son, and thou shalt call his name Jesus, for He shall save his people from their sins."

There was the Christ power or the spiritual power of God in the commandment given to Adam, which would have kept him from sin if he had obeyed; so we are all kept from sin if we live in obedience to all the requirements of God, as given to us by Jesus Christ the Immanuel—being God with us—and all men are made for this end; to manifest the attribute, or mind, or spirit, which we understand belong to God, and our animal qualities of mind, to be used for the purpose of attaining the knowledge and understanding by which we shall be able to know God's commandments, and in loving obedience to them we shall attain to that saving wisdom which will save us in all trials and temptations, as it saved Jesus Christ in His trials and temptations, by the flesh and the devil.

The character which Christ acquired whilst living among men, by His holy way of living, and His righteous teachings, when believers put on this holiness as a garment, then are other prophecies fulfilled which told of men and women that should be sons and daughters of the Lord God Almighty.

Romans 15-8. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

Mica 5-2. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

This is the God or Christ power and goodness manifested to, in, and through Adam, Noah, Moses, Abraham, and all the saints and prophets, and was perfected in Jesus, and the day of pentecost, or spiritual manifestations, for what all previous fleshly sensible manifestations were to open the way for the spiritual. Hence God has finished his work in making man in his physical and spiritual nature, and if he cannot be good and blessed under such finishing he must remain in sin and misery to the end.

Rev. 22-11. "He that is unjust, let him be unjust still. and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

This text is being fulfilled in individuals and in christian nations, and will be more plainly seen as holiness is perfected in saints or believers, and sin and misery is perfected in transgressions.

Math. 2-56. "And they said unto him in Bethlehem of Judea, for thus it is written by the prophet, And thou Bethlehem of Judea art not the least among the princes of Judea, for out of thee shall come a Governor that shall rule my people Israel."

This text is in Micah 5-2.

Romans 15-4 "For whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the spirit might have hope."

The following verses to the 8th, are descriptive of the workings of the fulfilling of the promises in the lives of the believers this side the grave.

The 10, 11 and 12 are more quotations of promises of the fathers of blessings to the Gentiles, that they might glorify God for his mercy, also filling their own souls with joy, and gladness and righteousness, as described in the 12th Chapter.

16-25. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began."

16-26. "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

This gospel Paul was preaching was the trying to make his hearers believe in Jesus Christ as the end of all prophecy, and the beginning of the fulfilling of all the blessings promised by God through Moses and the prophets, to the Jews and Gentiles, whilst the spirit was in the body. That all believers might sit together in heavenly places in Christ Jesus, and be made partakers of all joys and blessings in heaven and earth, which is made possible to believers by the

obedience and life of the dying, risen Savior, Jesus Christ; who has broken the bars of sin and death and opened a new and living way for man to enter that paradise from which he was driven for disobedience.

Not a fleshly material paradise, but a spiritual one, not made with hands, but made by God in the soul and spirit of believers, by their loving obedience to all His commandments.

Isaiah 4-4. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and the spirit of burning."

9-6. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful Counselor, the Almighty God, the Everlasting Father, the Prince of Peace."

1 Cor. 1-21. "For after that in the wisdom of God the world by wisdom knew not God. It pleased God by the foolishness of preaching to save them that believe."

19. "For it is written I will destroy the wisdom of the wise and will bring to naught the understanding of the prudent."

Worldly, or fleshly, wisdom, which is represented in the scriptures as the cunning, crafty, deceitful, tyrannical men, who live a material, sensual life.

Isaiah 64-6. It is called filthy rags.

Proverbs 14-12. "There is a way that seemeth

right unto man; but the end thereof are the ways of death."

Proverbs 12-15. "The way of a fool is right in his own eyes."

The natural exercises of the soul are first in sensual, or bodily good, and by this use a love is formed, which is the basis of selfishness, and selfishness is the love of material things, or fleshly good, without the commandment, and in the commandment is the idea which is the spirit that saves bodies as well as souls.

1 Cor. 1-31. "He that glorieth let him glory in the Lord."

Jerm. 9-24. "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth."

This knowledge of God and the Redeemer is as certainly the result of the right exercises of our natural qualities of soul and sense, as the material good, and this spiritual, or commandment, good is the end for which the material part should exercise itself, for in no other way can salvation come to body, soul and spirit. No one can draw encouragement from these texts of blessedness in the future, for "now is the day of salvation."

Luke 24-44. "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me."

45. "Then opened he there understanding, that they might understand the scriptures."

Salvation comes through knowledge, understanding and judgment, rather than the desires, affections, hopes and fears.

1 Cor. 2-7. "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained unto our glory."

8. "Which none of the princes of this world knew, for had they known it they would not have crucified the Lord of Glory."

Their ignorance was the cause of their foolish wisdom, or bad religion, which consisted in material forms and worship, not regarding the mind, or spirit, which was the end for which all religion exists.

Christ came to establish a right state of mind and heart, which would direct, not only the soul and feelings but all bodily actions. Christ in his labors taught to respect and value mostly the mind, or spirit, in these faculties in which wisdom and righteousness dwell. The Jews mostly respected and valued the affections, hopes, fears and actions which gave the most prominence to outward show. This variance continued on the part of the Jews until it culminated in a deadly hate, and nothing short of Christ's crucifixion, and bodily death, would appease their anger. This was all they could do, for they had no power to kill the spirit, and as Christ had done no wrong He could not die in spirit, and to prove that He did not die in spirit His body was raised to life; and also to prove

that penitent sinners, who should believe in His name, or teachings, should be raised from the death of sin and misery. Christ's was a temporal resurrection, the sinner's is a spiritual. Christ's was seen, the sinner's is unseen.

Acts 26-22. "Having therefore obtained help of God, I continue to this day witnessing to both small and great, saying none other things than those which, the Prophets and Moses did say should come."

1 Peter 1-9. "Receiving the end of your faith even the salvation of your souls."

10. "Who prophesied of the grace that should come unto you."

1 Cor. 2-9. "For as it is written, eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things God hath prepared for them that love him."

This passage is generally read by the believer as a promise of the blessings of state and existence beyond the grave. There is no good, or need of denying this dogma of the church, but there is the greatest need that we should know what Paul quoted this text for. It is plain that the Jews rejected Christ because he was not a temporal king. It is also plain that this was one of the prophecies which they read as to be fulfilled at His coming, as well as all others. Paul claims the same texts as proof of Christ being the one that was to come. The Jews never objected to Christ as fulfilling all those texts declaring, or prophesying, human suffering, or Christ's sufferings

in the flesh, but when it came to the blessings they could not believe, because they were not temporal, and the faith of the church now is lacking, for they do not believe these blessings can be fulfilled, while the spirit is in the body.

Romans 6-22, 23. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Notwithstanding there is so many texts that declare salvation to be immediate, on faith and repentance, if we read one text right others must be read right too, or else there will not be good logic. If the death of Adam was in his losing his spiritual, or soul, blessedness, which caused him to fear and to hide away from the Creator—for he lost faith in the commandment and the Creator too—so Christ came to manifest the God love in faith and obedience to the commandment, that made in faith and obedience to the spiritual commandments of Christ might have the mind happiness which was lost in Adam—and has continued to be lost to all who live after the flesh, or things seen—restored as to all mind, or soul, happiness, the bodily happiness is also restored all that it can be.

Therefore I read this text as an argument, to prove to the Jews that their spiritual blessings which descended on the apostles and believers at the day of pentecost, and afterwards, was the fulfillment of the prophecy in Isaiah, and in all of the epistles of the New

Testament this same idea is dwelt upon, that all the mysteries of righteousness in the Old Testament was being revealed in the New.

10th. "But God hath revealed them to us by his spirit, for the spirit searcheth all things, yea the deep things of God."

This searching spirit must mostly derive its power through the possession of wisdom and intelligence, which is obtained through the exercises of the senses and soul, by which means we gain the facts and truths to make the knowledge, understanding and judgment when rightly used produce the saving wisdom of the Bible.

Christ possessed the spirit "without measure." His "words are spirit and they are life." This is the revealing spirit Paul refers to, as well as the descent of the Holy Spirit on believers, and is this holy state of mind, or spirit, anything more than the right state of mind and heart, or the holy exercise of all the functions of the body, and the right exercises of all the faculties of soul and spirit.

1 Cor. 9-9. "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

This is a text of the Old Testament, which the writer had no other idea of than temporal, and that of animals treading out grain. The Old Testament worked with material means, the New with spiritual. At this time of Christ's spiritual kingdom we may do as the New Testament writers did with the Old Testa-

ment texts, spiritualize much that Christ and His followers wrote out in temporals. After so long a time of spiritual work, God through our experience does teach how to discern the spiritual from the carnal more perfectly than they could in the first beginning of Christ's kingdom.

John 7-16. "If any man will do his will, he shall know of the doctrine."

2 Timothy 3-16. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

17. "That the man of God may be perfect, thoroughly furnished unto all good works."

1 Cor. 14-32. "And the spirit of the prophets are subject to the prophets."

1 Cor. 12-10. "To another the discerning of spirits."

These texts teach that believers in their growth in grace, or wisdom, from generation to generation, are better prepared to understand the spiritual meaning of texts. This agrees with Adam's case, the bodily powers with the soul faculties were finished at once. These powers by keeping the commandments would bring in the spiritual, the acquired knowledge of truth, and right, and good, by which the understanding and judgment is perfected, which is the heart God promised in the Old Testament to give to His people, as it was done on the day of pentecost.

1 Cor. 13-10. "But when that which is perfect is come, then that which is in part shall be done away."

1 Cor. 15-54. "Death is swallowed up in victory."

This is from Isaiah 25-8. "He will swallow up death in victory and the Lord God will wipe away all tears from all faces."

Paul is speaking in verse 53, of mortal putting on immortality, and corruptible putting on incorruption. The same truth is in this text as in the new birth; washing of water; resurrection by baptism; being made new creatures in Christ Jesus, and overcoming by faith. Although the face of the body may weep and shed tears, on account of pain in its members, yet the soul and the spirit will weep not, because of Christ's righteousness which dwells in us, to deliver from all sin and misery.

2 Cor. 1-20. "For all the promises of God in him are yea and amen unto the Glory of God by us."

Does this verse mean that all the promises of the Old Testament were fulfilled in Christ?

Acts 5-26, "Unto you first God having raised up his son Jesus sent him to bless you, in turning away every one of you from his iniquities."

The soul and spirit of all men which possesses Christ, as He is offered in the gospel, has attained all things in good, which heaven and earth can bestow, which glorifies God in the highest degree, and Christ has the satisfaction of all His trouble and suffering. This is the joy set before Him.

Isaiah 49-8. "In an acceptable time have I heard thee, and in a day of salvation have I helped thee."

2 Cor. 6-2. "I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold now is the accepted time; behold now is the day of salvation."

In Isaiah the text speaks of a salvation taking place immediately. Paul applies the gospels of Christ as being a present salvation, emphasizing it with a "behold," and in this way urging his hearers to accept Christ and His teachings, as the end of God's revelations for man's good and blessedness. As Adam by transgression lost his blessed state of mind, or soul, in the same way all men have been made miserable, but as Jesus lived without sin, keeping all God's commandments, so all believers that keep His commandments, shall find that peace and rest of soul and spirit which cannot be obtained in any other way.

2 Cor. 7-1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Col. 1-26. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints."

27. "To whom God would make known what is the riches, of the glory, of this mystery among the Gentiles; which is Christ in you the hope of glory."

28. "Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

These verses require a perfect holiness immediately

on experiencing the new birth, so that as God was manifest in Christ's body, it may be manifest in the body of believers, for they are His body, since His own body ascended.

2 Timothy 1-9. "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

10. "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel."

The spiritual death, or loss of a blessed state of soul, which Adam experienced immediately on transgression, which, without the commandment or Christ, is the state all are born in, is the death Christ has abolished, and believers who keep His commandments are no more naked, and are no more ashamed, nor seek to hide away from God, but by faith and love are in His presence in joy and gladness.

CHAPTER VII.

CHRISTIAN REST.

Exodus 31-15. "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death."

Be it bodily work or material work.

Levi. 16-31. "It shall be a sabbath of rest unto you, and ye shall afflict yourselves."

Levi. 25-4. "But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard."

This is all physical rest and matter rest.

Joshua 21-44. "And the Lord gave them rest round about, according to all that he swear unto their fathers."

The land was now apportioned to every tribe as their lot was.

Deut. 3-20. Mannassa was to help all the other tribes, till the land had rest from all their enemies.

12-9. "For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you."

10. "But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety."

This speaks of soul and mind rest, as well as material, or bodily rest.

Deut. 28-65. "And among these nations shalt thou find no ease, neither shall the soul of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind."

Here is soul, or spiritual unrest, as well as physical unrest.

Josh. 14-15. "And the land had rest from war."

This would include mind rest, as well as physical.

Judg. 5-31. "So let all their enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest 40 years."

Ruth 3-18. "For the man will not be in rest until he have finished the thing this day."

2 Sam. 7-1. "The Lord had King David rest from all his enemies round about."

1 King's 5-4. "But now the Lord my God hath given me rest on every side, so that there is neither adversity, nor evil occurrent."

These texts have no reference to state of existence after death.

8-56. "Blessed be the Lord who hath given rest to his people Israel according to all that he promised."

1 Chron. 22-9. "Behold a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness in his days to Israel."

In these texts are fulfilled the spiritual blessings, as well as the temporal.

2 Chron. 15-15. "For they had sworn with all their hearts, and sought him with their whole desire, and he was found of them, and the Lord gave them rest round about."

2 Chron. 20-30. "So the realm of Jehoshaphat was quiet: for his God gave him rest round about."

Job 3-13. "Then had I been at rest with kings."
He is bewailing the day of his birth.

17th. "There the wicked cease from troubling, and the weary be at rest."

Job in these texts must refer to physical death, and non existence. The troubling of the wicked must be in this fleshly, material life.

Eccl. 9-10. "Whatsoever thy hands find to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whether thou goest."

gone out of a man he walketh through dry places seeking rest and findeth none."

Because he does not take the spirit of Christ to fill the place of the unclean.

26-49. "Then cometh he to his disciples and saith unto them, sleep on now and take your rest."

Here is physical rest spoken of, which is necessary for their bodies.

Acts 9-31. "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

This is the first fruits and fulfillment of God's promise, when He would make all things new, because He would write His law in their hearts and put a right spirit within them, that they should know Him and love one another in righteousness. This is the kingdom of God in the hearts of men, fulfilling the prophecies, as well as being what Christ came into the world for. In these believers, in their state of mind, is the christian rest so much spoken of in Hebrews. They have passed out of the wilderness of sin, have died unto sin, and have entered into the heavenly Jerusalem, come down out of heaven from God, having the glory of God in all those qualities of mind and heart described in Romans 12, and in all the epistles of the New Testament, and represented in Revelations as all precious, material things.

Why all men fail to attain to this heavenly state, is because they do not do their part to attain the right-

eousness of God, as manifest in the life and teachings of Jesus Christ. God has finished His part of the work.

Men are not now to wait for revaluation, as the Old Testament saints did, if they will not believe Christ they shall die in their sins. The Creator will not disgrace man's will, any more than He will any other work of His in man, or other things. If man will not repent and accept of this blessed state of soul and spirit, he must remain in the death state of sin and misery, described all through the Bible as the pain of burning fire. To the loving, obedient believer, as on the day of pentecost, this fire of God's is to them a life giving power, and to the unbeliever it is a consuming fire. By the extreme exercise of the soul passions, anger, hatred, jealousy, revenge, and malice, these in their raging power is the "burning to the lowest hell." "It is better to marry than to burn."

2 Thes. 1-7. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Hebrews 4-1. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

3. "For we which have believed do enter into rest."

4. "And God did rest the seventh day from all his works."

5. "And in this place again, if they shall enter into my rest."

6. "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached enter not in because of unbelief."

9. "Therefore there remaineth a rest for the people of God."

This verse refers to the rest believers experience when they receive Christ as the way, the truth and the life, which they could not experience under Moses.

11. "Let us labor therefore to enter into that rest lest any man fall after the same example of unbelief."

Heb. 3-10. "Wherefore I was greived with that generation, and said, They do always err in their heart; and they have not known my ways."

11. "So I swear in my wrath, They shall not enter into my rest."

18. "And to whom swear he that they should not enter into his rest, but to them that believe not."

19. "So we see that they could not enter in because of unbelief."

Heb. 4-3. "For we who have believed, do enter into rest as he said."

Cor. 12-9. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon you."

Gal. 3-28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are one in Christ Jesus."

Gal. 5-14. "For the law is all fulfilled in one word, even this; thou shalt love thy neighbour as thyself."

In these verses Paul lays all the stress on the time this side the grave, as the christian graces are enumerated in this chapter which are indispensable to the believer as his rest, and evidence of his acceptance of Christ's salvation. In this same chapter is enumerated the wicked actions which show, or evidence, a state of mind, or heart, which is all through the Bible declared to be a state of unrest. "The wicked are like the troubled sea, whose waters cast up mire and dirt."

Eph. 2-21. "In whom all the building fitly framed together groweth unto a holy temple in the Lord."

22. "In whom ye also are builded together for a habitation of God through the Spirit."

These verses show the salvation of Christ to be in the present body, soul and spirit, and manifests the glory of God, because this is the end for which man was made, and God waited all the time from Adam to Jesus to find one that would have a will to think and act according unto his will. Our will is as much / the gift of God as any of the graces that are saving.

1 Thes. 4-11. "And that ye study to be quiet and to do your own business, and to work with your own hands as we commanded you."

To be quiet is like rest of mind, and in this text is connected with the body. Our bodies and souls are

before God and man as the character of Abram, Moses, Samuel, David, and all the New Testament believers are.

CHAPTER VIII.

SPIRITUAL JOYS.

Luke 22-18. "I will not drink of the fruit of the vine, until the kingdom of God shall come."

The New Testament saints are to experience the spiritual, which had been hid from the foundation of the world, hid to, or from, man, because he would not use his body and soul faculties to receive, or to learn to attain to those invisible qualities of mind, or attributes of mind, soul, or spirit, which is the work, to secure that wisdom, love, and power of mind, by which man is able to render to God, the Creator, Redeemer and Preserver, the true spiritual obedience to which physical obedience is always attached, or follows.

The New Testament saints receive the idea, or knowledge and facts, by which the Lord would only create in the believer that heart which was promised in the Old Testament, when he promised to make all things new.

Jer. 31-33. The new heavens are the perfect righteousness of the minds of believers in Christ, by which we have good rulers, laws, and governments, or principalities, or powers, and loving parents and children. The new earth means all men's enterprise in material and bodily works, according to the contrivance of the heavenly mind, or all works which result in good and blessedness, without evil.

Isaiah 45-7. "I form the light, and create darkness; I make peace and create evil; I the Lord do all these things."

Amos 3-6. "Shall there be evil in a city, and the Lord have not done it?"

The Creator gave man a will, as he has all the other faculties of soul and spirit, God does good by man's willing, loving obedience. God's part is in making man's capabilities, and it is all good, man by willing works with God, for his good, or evil. God's responsibility is in the making, man's in the using. This gives man a chance to grow into the divine, by making all his willing, end in all spiritual wisdom: or making all his willing to end in material, selfish, passionate, cunning, deceitfulness and fleshly folly.

Christ drinking wine new in his Father's Kingdom, was what Paul says, in Heb. 12-2, "He endured the cross for the joy set before him."

Luke 15-7. "Joy shall be in heaven over one sinner that repenteth.

This joy is the wine Christ meant that he would drink new in his Father's Kingdom. This was fulfilled on the day of pentecost in the believers, who were filled with all spiritual knowledge and wisdom. And this time it was done by a miracle, as a sample of what man can be when he uses from infancy his natural faculties, to acquire the facts, and truths of experience, nature and revelation, which gives the knowledge of God, and Jesus Christ whom he hath sent, in which is eternal life. John 17-3.

Jer. 25-15. "Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it."

This means misery of soul, body and spirit, by war, anger, strife, deceit, drunkenness and all kinds of wickedness.

Eph. 5-18. "And be not drunk with wine, but be filled with the spirit."

This means, be filled with joy, in love, patience, meekness, holiness and good works.

Rev. 16-19. "To give into her hand the cup of the wine of the fierceness of his wrath."

The Jews said the spirit's power on the believers at the day of pentecost, was the effect of wine, but Peter told them it was the fulfillment of the spiritual blessings promised in the Old Testament.

It seems plain that Christ meant spiritual joys, such as were manifested by the true believers, as the Holy

Spirit took possession of the body, soul and spirit of them; thus was manifested the effects of Christ's baptising with the Holy Spirit, and with fire. The obedient were by it warmed into life and light, and the disobedient, by telling a lie, by shame and remorse of conscience, was in them a consuming fire. This is the way God is the author of evil.

Math. 26-29. "But I say unto you, I will not drink henceforth of this fruit of the vine, till I drink it new with you in my Father's Kingdom."

This is one of Christ's expressions, declaring something that should take place in the future.

Christ in the flesh could use material things to represent things of mind, or spirit.

Christ participated in the believers joy on the day of pentecost, which was what he meant when at the table he said he would not drink of the fruit of the vine till he drank it new in "my Father's Kingdom."

The righteous, blessed state of the believers, was the kingdom, and was also the joy which was set before Christ, that enabled Him to endure the cross, despising the shame.

The great multitude of sinners saved will be a great recompense for the short time He suffered in the flesh; this blessed, joyous state of spirit, mind and heart of the innumerable company of the redeemed before the throne, singing the song of Moses, and the Lamb, which Christ saw by his Spirit and understanding gathered before Him from all peoples. This is fulfilling in the improved civilization and christianization of people at the present day.

Gen. 49-11. Judah, in soul, or spirit, power, is represented by saying, "He should tie his animals to the vine, and wash his garments and clothes in wine. He should be fruitfull in social enjoyments, both in family, as well as in society and government."

Deut. 32-33. "Their wine is the poison of dragons, and the cruel venom of asps."

This represents the cruel passions and purposes, and enjoyments of fleshly minded men.

Sol. Songs 1-2. "For thy love is better than wine."

Here is a spiritual exercise represented by a fleshly feeling, which is all powerful in gratification. So in Revelations, the Golden City represents all joyous and righteous blessedness.

Isaiah 29-9. "They are drunken, but not with wine, they stagger, but not with strong drink."

Here, by a drunken, staggering body, is represented a soul, or spirit, in a doubting, deceitful, changing, indolent, ignorant, fleshly, way.

CHAPTER IX.

HEAVEN.

Heaven is spoken of in the scriptures as a place, and that place is within the atmosphere of the earth, and very few texts can be read as extending beyond.

Deut. 9-1. "To go in and possess nations greater than thyself, cities great and fenced up to heaven."

Gen. 1-7. "And God made the firmament, and divided the waters, which were under the firmament, from the waters which were above the firmament."

6 "And God said let there be a firmament in the midst of the waters, and let it divide, the waters from the waters."

8. "And God called the firmament heaven."

Heaven as a state, or experience, of good and blessedness in body, soul and spirit has many texts, which are the ones that concern man, because to perfect these he has a part to do, but heaven as a place for man can do nothing.

These heavenly, invisible things were once for all manifested in the body of Jesus, and His body is

ascended to this heavenly state, more than to a place, that the Godly manifestations might be made through, or in the bodies of believers. If Christ's body should come back to earth, He could not add to the spiritual which has already been manifested.

The Christ power, or spiritual, can be manifested by believers, as well as by the body of Christ, when believers shall not neglect, or oppose any of the means and ways which are provided for them, to enable them to rise to this high attainment. Christ has attained to all things in heaven and earth, and all these things are promised to those who believe on His name.

Eph. 3-15. "Of whom the whole family in heaven and earth is named."

Eph. 1-22. "And hath put all things under his feet, and gave him to be head over all things to the church."

23. "Which is his body, the fullness of him, that filleth all in all."

It is in accordance with scripture to look for Christ in the bodies of believers, and believers work and study to have Christ in them, the hope of glory, then shall be fulfilled those passages of scripture which speak of His coming in power and great glory, with the assembly of the innumerable company of saints, who shall judge the world. This judgment is the Christ power dwelling in believers, the same in kind as dwelt in Christ's body. Believers bodies are Christ's body to fulfill all things."

1 Cor. 6-2. "Do ye not know that the saints shall judge the world."

3. "Know ye not we shall judge angels."

To be a man after God's own heart is what man was intended for, not for transgression and misery.

Hebrews 11-17. "But now they desire a better country, that is a heavenly, wherefore God is not ashamed to be called their God; for he hath prepared them a city."

These saints were dissatisfied with idolitry, and its accompanying sin and misery, and in loving obedience to God's commands they found that heavenly blessedness which the world cannot give or take away.

Hebrews 12-28. "Wherefore receiving a kingdom, which cannot be moved, let us have grace whereby we can serve God, acceptably, with reverence and Godly fear."

22. "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

2 Peter 1-18. "And this voice which came from heaven, we heard when we were with him, in the holy mount."

The voice speaking to the Hebrews, was the highest evidence of God's presence, and this was not far from them.

Gen. 19-24. "Then the Lord rained upon Sodam and Gomorrah brimstone, and fire, from the Lord, out of heaven."

21-17. "And the angel of God called to Hagar out of heaven."

Heaven in these texts, is the same as discribed at the time of the creation. It was within the atmosphere of the earth.

Deut. 4-36. "Out of heaven he made thee to hear his voice, that he might instruct thee."

This text shows God's place, from which He gives instruction, and His commandments in spiritual things, to be the same place as from where He deals out His temporal; it is all within the atmosphere. God is represented by the air, rather than by opake matter, hence the breath that was breathed into Adam by the Creator, is about the same as spirit, which made Adam a living soul; hence Christ uses the wind to illustrate the second birth. Air cannot be seen by the eye of the body, so affections, knowledge, understanding, judgment and will, cannot be seen by the eye.

1 Sam. 2-10. "Out of heaven shall he thunder upon them."

Gen. 28-17. "And he was afraid, and said, how dreadful is this place, this is none other than the house of God, this is the gate of heaven."

Jacob's ladder may represent a distance beyond the atmosphere, or it may not.

Psalms 20-6 "He will hear him from his holy heaven."

Heaven is holy, because of its being free from the

decay and changeableness in earthly matter, it is not affected by heat and cold as the earth is.

78-24. "And had rained down manna upon them to eat, and had given them of the corn of heaven."

148-13. "His glory, is above the earth and heaven."

Isaiah 66-1 "The heaven is my throne, and the earth is my footstool."

This text shows the heaven and earth to be in close connection, if not one, having two parts, the body is one, having many parts.

Jer. 23-24. "Can any hide himself in secret places that I shall not see him: do not I fill heaven and earth."

Deut. 28-12. "The Lord shall open to thee his good treasure, the heaven, to give the rain unto thy land."

Deut. 9-1. "To possess nations greater and mightier than thyself, cities great, and fenced up to heaven."

1 Chron. 21-16. "And David saw the angel stand between the heavens, and the earth."

Deut. 30-12. "It is not in heaven that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it."

13th. "Neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us, and bring it unto us, that we may hear it, and do it."

14th. "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

This text shows that man is the object, and end of all the Creator's labors and love, and if man will only work with the Creator through, or by, the temporal, for the attainment of the spiritual, or true wisdom, so as to manifest God's mind and attributes, in his righteousness, and blessedness of body, soul and spirit, and his wise government, of himself and of all other creatures, which are of a lower order of being, thus exercising his powers to promote the good and happiness of all living creatures, who like himself are capable of feeling, or simpler life, or action. Then man's capabilities can be exercised on all inanimate, organized matter, from the most delicate flower, to the granite rock, in all the various ways which his genius and inventions can desire for his own good and blessedness, all of which glorifies the Creator.

Man in this holy righteous state of body, soul and spirit, is the highest object of contemplation of which he is capable, because in himself he finds all the elements, or beginnings of the Creator, Redeemer and Preserver in progress, but not in originality. This state of wisdom, and goodness, and power makes him worthy of his immortal Creator. This shows the true, progressive gradation from inert matter to immortal mind or spirit. The reason man fails to gain this immortality is, he fails to test, or to subject every taste, feeling, desire, hope, fear and imagination to the truth, as it is decided by the judgment, which is made up of, or by true knowledge, making a right understanding. Man has no right to any practical

exercise of body, soul, or spirit, until all the faculties of body, soul and spirit have witnessed to it, that it is right and good, according to the part each faculty has a right to act in creating this decision.

Jer. 8-7. "Yea the stork in the heaven knoweth her appointed time; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord."

Matthew 16-17. "And Jesus answered and said unto him; Blessed art thou Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

The flesh and blood are the instrument, or means, through, or by, which the revelation of the Father's mind, was revealed to Peter's mind. This is the natural way; the supernatural would be mind communicate with mind, without the use of means.

Math. 24-30. "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power, and great glory."

All the advance in intelligence and learning, of whatever truths, in matter, or mind, which is in accordance with good and right, is of God, or of the Son of Man. The telegraph, railroads, and other new inventions, that truly minister to man's good, and right, these acts and works in material things seen, are evidences of the growth of mind, in

man generally, and all this growth belongs to the Son of Man, not to the world, flesh, or the devil. Every one of these new good things, have come through thick clouds of dark anxiety, fear, unsympathized perseverance. Who dare say this is the result of desires, hopes and imaginations. These material results of mind work, must succeed by the result of the work of mind, on mind, or the study of how to create, or invent a way to have everybody have a large, lovely, intelligent, good and wise mind, or spirit. When this spiritual work is entered upon with as much wisdom and perseverance as the material good is labored for, then not only will the sign of the Son of Man be seen, but Himself shall be seen by the understanding, and known by every heart that loves truth more than error, good without evil intelligence, more than ignorance that loves knowledge and ideas for the good they bring to the mind in knowledge of the Creator, and Redeemer, and Preserver, and of our own powers of mind and spirit, as well as for the good that knowledge and ideas help us to get temporal good. Man must learn to take happiness in the knowledge of things, whether he can have the things themselves, or not, then will he begin to enter on heavenly joys.

The thief on the cross in his mind might be in paradise by repentance and forgiveness. He had a conscience void of offence toward God and man. This would be joy to a condemned sinner.

Luke 6-20. "Blessed be ye poor: for yours is the kingdom of God."

Believers in obedience to all God's commandments, enter into this kingdom, and in the same way the kingdom enters into them.

9-24. "Which shall not taste of death till they see the kingdom of God."

In this text temporal death is what is ment, and on the day of pentecost, they saw the spiritual, or Christ's Kingdom, by, or in their minds, or understanding, and the effect of it on their bodies and actions.

Math. 3-2. "Repent ye: for the kingdom of heaven is at hand."

2 Kings 19-15. "God of Isreal dwells between the cherubims."

This is said, because in the ark, on which the cherubims were placed, contained the ten commandments, whnch declared God's will to man, for man's good.

Math. 5-10. "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven."

Suffering by the actions of others, is not punishment, if we have not done wrong, and we show to others we will not render evil for evil, which manifests the kingdom of God in us.

20th. "That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

This righteousness of bodily actions is as filthy rags, but the righteousness of all mind, or spirit, actions,

by all attributes of soul and spirit, are what evidences us as one with Christ.

7-21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven."

Mere words of profession alone, cannot evidence in us the heavenly state, because the Creator will have the body and soul, to do their part, that all His work may be honored according to its worth, in the place of its progress, or the relation of each part to the whole.

18-3. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Christ uses the birth, growth of children, and the mustard seed, to teach us that in the smallest things, and in our beginnings, we may be His followers, that is not so much the amount of good that makes us accepted, as it is the kind, and the continued growth, or progress in good.

As we cannot see the air with our bodily eyes, so we cannot see that state and working of mind, or spirit, which makes us subjects of His heavenly kingdom.

8-11. "And shall sit down with Abraham, Isaac and Jacob."

This sitting down together, does not refer to bodies, but to mind, spirit and character in us. Paul says, believers shall sit together in heavenly places, with, or in Christ Jesus.

In the 15th Chapter of Cor. about the resurrection, one of the bodies referred to is the character of believers, as opposed to the character of unbelievers. All who have faith are children of Abraham, are like him in spirit and character, so in knowledge, intelligence, obedience, faith and love, all souls and spirits are as one in Christ Jesus, or speaking of them separately, they are an innumerable company, which no man in the body, or out, can number.

Math. 11-11. "Notwithstanding, he that is least in the kingdom of heaven, is greater than he."

John the Baptist, as well as Christ, lived the bodily life under the law of Moses, which required physical righteousness. A man could not be condemned if he observed all the commandments of bodily action, yet if he would he might observe the spirit, as well as the letter. Christ's Kingdom is in the minds, or spirit of men, to make them right in all soul, mind and spirit faculties, and attributes, which are certain to direct all bodily action aright. The least spiritually righteous mind is more in accordance with God, who is a spirit, than the most exact bodily obedience.

13-11. "Because it is given to you, to know the mysteries of heaven, but to them it is not given."

The fleshly minded do not value mind, or knowledge of God, or of spiritual wisdom, of any account, unless it will promote their temporal good, or sensual enjoyment.

31. "The kingdom of heaven is like a grain of mustard seed."

33. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

The body and soul, as being born of the flesh, is like the meal, of itself it would never gain the spiritual, but for the truth of God the Creator, by His commandments and its own obedience. That which is born of the flesh cannot attain to the truths and heavenly wisdom. Christ by His commandments and teachings to man can fill the soul with all the fullness of God.

47. "The kingdom of heaven is likened unto a net, that was cast into the sea, and gathered of every kind."

All human beings are in the way to heaven in their beginning, but by their wicked mind and bodies cast themselves out of the way and perish.

John 3-3. "Except a man be born again, he cannot see the kingdom of God."

As spiritual unseen things, as truths, ideas, knowledge, understanding, judgment, conscience, will, memory, are required mostly in succession, we may say every new truth, fact, or idea gained to the memory, or mind, or spirit, is a spiritual birth. These acquisitions being in accordance with good and blessedness, we have Christ formed in us the hope of glory. Having the mind of Christ and the spirit of God we are new creatures; do not live after the flesh, but walk in the spirit, which are things not seen and eternal, the wind is not seen, so spirit and eternal things are not seen.

5. "Except a man be born of water and the spirit, he cannot enter into the kingdom of God."

As water is of universal use to cleanse from all filth, so the truth of God, through Christ, is sufficient to cleanse from all sin, and wrong and misery.

1 Cor. 4-20. "For the kingdom of God is not in word, but in power."

Words belong to the body, or letter, or things temporal. These things are means of manifesting power, but the power for good is of, or from the spiritual, which is eternal.

Acts 6-55. "He, being full of the Holy Ghost, looked up steadfastly unto heaven, and saw the glory of God, and Jesus standing on the right hand of God."

The distance from earth to heaven, in most texts, is this side the clouds, or within the atmosphere. In this text the distance may be, as good sense in reading it, within the firmament as described in Genesis. Paul in describing the coming of Christ with His saints, and the resurrection of those that sleep in Jesus, to ascend to meet the Lord in the air, should always be with Him. The place is literally in the air.

In God's breathing into Adam the breath of life, as I understand it, it was nothing more than the air he breathed; so with every living soul since, the air is God's breath, man is His make in body now as then, though different means are used in this generation. Man's will can create nothing only as he wills to use the organs, or means, or way which nature, or

the Creator has instituted to produce results; so in spiritual things man cannot will good, and right, and blessings without using the truth and the knowledge which are in, or made known by, the commandments and teachings of Jesus Christ, and manifested by His temporal life. God has made man's spiritual life as certain as He has his temporal, by man's natural abilities, and God's supernatural teachings and commandments and miracles, and that there should not be any failure. He added a perfect body, soul and spirit, in the person of Jesus Christ, declaring that in His name and way alone is deliverance from sin and misery; and His way was to live without sin, and all believers can have perfect salvation in the same way. Christ used wind, or air, to represent the way of operating on the souls, or minds, of men. Paul says, it is things not seen, or eternal, or spirit, that can contemplate, or know things seen or unseen.

Acts 10-11. "And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth."

Here is a visible, temporal object within the vision of Peter, as a means to instruct him into the knowledge of God's will respecting his mind towards the Gentiles and all men. The visible part of the vision was only important as a means to help to communicate the ideas, or knowledge, which would enable Peter to have a right state of mind towards all other minds; so bodies in their parts are the means to com-

municate mind to mind, and mind, or spirit is eternal.

Romans 14-17. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."

Here is a text which literally declares the kingdom of God to be in mind, or spirit, which are things not seen, the body and soul are means of its growth, and of its manifestation.

In the eighth and twelfth Chapters of Romans, is the heavenly state of mind, or spirit, or God's kingdom described, as by the letter of its existence in the invisible powers of the believer, and being manifested, or witnessed to God, and the brethren, and the world, by the means of the body and soul, in, or by good words and works.

Luke 17-21. "For behold, the kingdom of God, is within you, not in temporal things, but in things eternal." 2 Cor. 4-67; 18-5 and 1.

1 Cor. 4-20. "For the kingdom of God is not in word but in power."

Eph. 2-6. "And hath raised us up together in heavenly places in Christ Jesus."

7. "That in ages to come he might show the exceeding riches of his grace, in his kindness towards us, through Christ Jesus."

The power is of the idea, or spirit; the body and soul the means of manifestation. That which was manifested in Paul's time did show the exceeding riches the believers possessed in joy and gladness, that we of later generations might know the fullness of joy there is in Christ Jesus.

Eph. 3-10. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

11. "According to the eternal purpose which he purposed in Christ Jesus our Lord."

Heavenly places, meaning law, government, intelligence, wisdom, all social enjoyments of family and friends. Or by the last best qualities of mind, or spirit, is brought out to view the glory of God and the purest good of man.

Philip. 3-20. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."

Heaven here means above, as heaven is above, the earth beneath; good and blessedness is above, evil and misery is below. "Heaven is my throne, the earth is my footstool." All good minds and spirits are in heaven and heaven is in them, and we look for Christ in all righteousness and holiness as possessor of heaven and earth.

Col. 1-5. "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel."

Col. 1-13. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

Changed from ignorance to knowledge, from evil to good, from misery to blessedness, from hatred to love.

1 Thes. 2-12. "That ye would walk worthy of

God, who hath called you unto his kingdom and glory."

God's kingdom in opposition to the devils.

Hebrews 9-24. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

The holy places called figures, are the things seen, or temporal, acted out, or manifested through, or by the body and soul, as in the Mosaic law or ordinances. In these outward acts there is much of heavenly appearances, but the heavenly things which rule these appearances are invisible knowledge, understanding, judgment, conscience, and will, which are the heavenly things into which Christ has entered, and which in His fleshly life He purge from evil by living without sin.

CHAPTER X.

CHRIST'S SECOND COMING.

The second coming is a spiritual one. Paul says: "The commandment is spiritual." "After a carnal commandment the letter killeth, but the spirit giveth life." The commandment in the letter is the means or instrument to convey the idea, or mind, of Christ, or God to man. All the commandments from Adam to Jesus Christ have this double situation. The material part, of the language, which are the "things seen," the idea, or mind, which are the "things not seen," of God or Christ, which is the spirit in which is the power of command, is in this way communicated to the mind of man. Here are the two worlds, the world of sense and flesh and the spiritual world of mind and intelligence in loving obedience, in which we have the "first fruits" of obedience on the day of pentecost and the generation following. Anti-christ shows itself in believers, by their looking after the body of Christ instead of His mind and spirit. Christ came in the flesh and manifested God in the flesh, and finished all the work that could be done to

save man through "things seen." The spiritual always existed, as Christ says: "Before Abraham was, I am." As was manifested by the Bible saints, who acknowledged that the state of mind and heart was what made the command effectual to forgiveness, Christ has made this plain by the oneness of believers with God, by His dwelling in Christ and Christ in them. Paul says: "But if the spirit of him which raised up Jesus from the dead dwell in you; he that raised up Christ from the dead shall quicken your mortal bodies by his spirit that dwelleth in you." Christ Himself, as well as others, spoke of His coming in the clouds of heaven. To the spiritual minded believer, these clouds are the ignorance and misunderstandings of believers in their applying the reading of the scriptures to material things, instead of apprehending spiritual meaning.

Hence we want to look for Christ's spirit, not His body. Christ says: "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." We learn that every believer is the body, or temple, or house, or building in which Christ dwells, by His word and spirit. Paul says: "From henceforth I will know no man after the flesh, yea though we have known Christ after the flesh, yet now know we him no more. He that hath ears to hear, let him hear."

This spiritual coming of Christ is ever at the door of the heart of the saint, or sinner, that will take the pains, or labor to learn His commandments, and

attain to the true idea which was intended to be conveyed to the mind. And if in loving obedience to this heavenly wisdom, the senses and soul faculties are exercised, salvation according to Jesus Christ is sure to follow.

“My words they are spirit, and they are life.”

This bodily coming of Christ is about the same kind of error as the Jews were in when he was on the earth, namely: that he was to establish a temporal kingdom. The church now can see the error of the church in former days, more readily than they can their own in their day. This is according to human nature which cannot attain to the spiritual, and the assertion of one writer in the *Congregationalist*, that the universal ideas, or belief of all nations in a future state, was sufficient evidence of a future state. This idea, or belief when founded on the revealed word of God, will be soon enough for our acceptance.

CHAPTER XII.

HOLY CHILDREN.

Psalms 139-15. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest part of the earth."

1 Cor. 7-14. "For the unbelieving husband, is sanctified by the wife, and the unbelieving wife, is sanctified by the husband, else were your children unclean, but now are they holy."

Isaiah 49-5. "Thus saith the Lord that formed me from the womb."

54-13. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

2 Samuel 12-24. "And she bare a son, and he called his name Solomon, and the Lord loved him."

25. "And he sent by the hand of Nathan the prophet, and called his name Jedidiah, because of the Lord."

Galations 1-15. "But when it pleased God who operated me from my mother's womb."

Mark 10-14. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

15. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

16. "And he took them up in his arms, and put his hands on them, and blessed them."

Judges 13-24. "And the woman bear a son, and she called his name Sampson, and the child grew, and the Lord blessed him."

25. "And the spirit of the Lord began to move him at times, in the camp of Dan."

13-5. "For the child shall be a Nazerite unto God from the womb."

There was so much approval of God about the infancy of Samuel, and his childhood, that no one will deny his holiness.

Genesis 21-20. "And God was with the lad, and he grew and dwelt in the wilderness and became an archer."

Luke 1-14. "And thou shalt have joy and gladness, and many shall rejoice at his birth."

15. "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."

80. "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."

1 Timothy 5-14. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."

4-12. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

2 Timothy 1-5. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

Ezekiel 4-14. "Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in peices; neither came there abominable flesh into my mouth."

Genesis 33-5. "And he said, The children which God hath graciously given thy servant."

Genesis 21-8. "And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned."

Exodus 2-2. "And when she saw him that he was a goodly child, she hid him three months."

Judges 11-36. "And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth."

Ruth 4-13. "The Lord gave her conception, and she bear a son."

1 Kings 3-7. "And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in." Isaiah 65-23.

9. "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad."

1 Kings 13-2. "Thus saith the Lord; Behold, a child shall be born unto the house of David."

This text is a declaration, or prophesy, that a child should be born. This shows that the Creator notices the beginning of children with approbation, so we conclude they are His offspring—not the devils. Solomon must have been on the Lord's side, in requesting God to give him an understanding heart. This is gained by knowing and keeping God's commandments. The affectionate heart comes by nature, born with the body.

2 Kings 4-19. "And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother."

28. "Then she said, Did I desire a son of my Lord? did I not say, Do not deceive me?"

This child was of the Lord by promise. Can there be sin, or depravity in it? In this work of promise and fulfillment does the devil be present, as he was with Job and the sons of God as they presented themselves before the Lord. In Job's party they were all of the age of accountability. In the party of the Shunammite woman there was one that had not arrived at accountability.

Isaiah 7-15. "Butter and honey shall he eat, that he may know to refuse evil and choose the good."

Jeremiah 1-5. "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

Matthew 1-20. "Behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

Luke 1-13. "And thy wife Elizabeth shall bear thee a son, and thou shalt call his name John."

14. "And thou shalt have joy and gladness, and many shall rejoice at his birth."

15. "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."

80. "And the child grew, and waxed strong in spirit."

These births must be of the Lord, and in righteousness.

If mothers would study the character and sayings of these scripture mothers, it would very much advance their minds and feelings towards that state of soul which would influence their offspring to the same kind of feelings as they themselves have.

Exodus 1-2; 1 Samuel 1-19. Hannah seeks and labors in mind, and feelings, and affections to be right and good.

Luke 1. In the holy utterances of Zechariah, Mary and Elizabeth show how mothers may be co-workers with God, in the formation of spirits as well as bodies. When mothers shall perform this work and arrive at this state of mind and feelings, Christ's spiritual kingdom will be established in the beginning of the body, soul and spirit, and will, like these children, grow up in the favor of God and man. If it was necessary for Christ to be thus surrounded by such heavenly influences, even from His beginning, how much more is it necessary for all of us to be thus surrounded even from the first thought and action.

Luke 9-48. "Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me."

Deuteronomy 1-39. "Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in."

Deuteronomy 6-7. "And thou shalt teach them dilligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Psalms 127-3. "Lo, children are a heritage of the Lord: and the fruit of the womb is his reward."

Psalms 128-3. "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table."

To man was committed the propagation of himself materially in Adam, so in Jesus Christ he has committed to man the spiritual growth and creation. (It takes man and woman to be man.)

Psalm 139-15. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth."

What man can know of this hidden, secret work in right and truth, is the same as God's knowledge, which makes man in His image and likeness.

Genesis 33-5. "And he said, The children which God hath graciously given thy servant."

Genesis 21-8. "And the child grew, and was weaned: and Abraham made a great feast the same day Isaac was weaned."

Exodus 2-2. "And when she saw him that he was a goodly child, she hid him three months."

Genesis 21-20. "And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer."

Ezekiel 4-14. "Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth."

Judges 11-36. "And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me that which hath proceeded out of thy mouth."

Ruth 4-13. "The Lord gave her conception, and she bear a son."

We see God does his work by the agency of men, so He does His spiritual work by man's natural, or sensible, functions and soul faculties, in the use of which facts and truths are acquired to form the understanding and judgment which makes that wisdom which we are directed to ask of God, which He giveth liberally and upbraideth not.

Isaiah 49-5. "Thus saith the Lord that formed me from the womb."

54-13. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

2 Sam. 12-24. "And she bare a son, and he called his name Solomon, and the Lord loved him."

2 Samuel 12-25. "And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the Lord."

Judges 13-24. "And the woman bear a son; and she called his name Sampson: and the child grew, and the Lord blessed him."

Judges 13-5. "For the child shall be a Nazarite unto God from the womb."

1 Samuel 2-18. "But Samuel ministered before the Lord, being a child, girded with a linen ephod."

The case of Samuel is a full sample, and consequence of such mothers as Hannah, all mothers should study these Bible mothers, if they would be blessings to their children, and would wish to have their children blessings to themselves.

1 Cor. 7-14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife sanctified by the husband: else were your children unclean; but now are they holy."

Gal. 1-15. "But when it pleased God, who separated me from my mother's womb."

Mark 10-14. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

15. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

16. "And he took them up in his arms, and put his hands on them, and blessed them."

From these texts mothers may more than hope that they are doing God service, but the end of these children is that they grow up to a blessed, righteous state of body, soul and spirit. This God will do through mothers that have a righteous, blessed state of body, soul and spirit.

Luke 1-14. "And thou shalt have joy and gladness; and many shall rejoice at his birth."

15. "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."

80. "And the child grew, and waxed strong in spirit, and was in the desert till the day of his showing unto Israel."

1 Timothy 5-14. "I will therefore that the younger women marry, bear children, guide the house, give

none occasion to the adversary to speak reproachfully."

4-12. "Let no man despise thy youth; be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

2 Timothy 1-5. "When I call to remembrance the unfained faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

Here is reference to Timothy's early training.

Romans 9-11. "For the children being not yet born, neither having done any good or evil; that the purpose of God according to election might stand, not of works, but of him that calleth."

In the knowledge parents may acquire in the foregoing texts, they may be encouraged in the duties and privileges of the family relations, although there is much of it belonging to the tree of good and evil, yet the Godly-wise mother will know how to bring good out of evil, so that the good will constantly predominate over the evil, and it shall be destroyed by the power of that spirit of Jesus Christ who came into the world to destroy the works of the devil.

The first promise in the Bible is to mothers, and they may be greatly encouraged by it to do all in their power to bring about their fulfillment, that the "generation of vipers" shall grow less till there is none at all. There is great encouragement from texts of scripture for parents to have their children from infancy, made partakers of saving grace, and as they

learn one truth after another, their hearts and minds may acquire that spiritual knowledge, which by love and obedience shall make them of the kingdom of heaven.

CHAPTER XIII.

ANTICHRIST.

I John 2--18. "Little children it is the last time : and as ye have heard that antichrist will come, even now are there many antichrists ; whereby we know that it is the last time."

22. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son."

4-3. "And every spirit that confesseth not that Jesus Christ has come in the flesh is not of God : and this is that spirit of antichrist, whereof ye have heard that it should come ; and even now already is it in the world."

2 John 1-7. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ."

2 Peter 2-1. "There shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them."

18. "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error."

2 Thessalonians 2-4. "Who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God sitteth in the temple of God, shewing himself that he is God."

8. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Dan. 7-25. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws."

Isaiah 37-23. "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel."

Dan. 8-25. "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy

many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

11-28. "Then shall he return unto his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land."

36. "And the King shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished."

Rev. 13-5. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."

14. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

John in his first epistle, represents unbelievers by the flesh, the world, and lust, and pride, and anti-christ, were such that had known Christ, and had left, or denied, the spiritual, or the unction from the Holy One, as he calls it in verse 20th, as the only power to govern, or direct, the exercises of soul and body, but take those faculties of desires, hopes, fears, affections and imaginations which belong to the flesh, not allowing Christ power, or spiritualities, as being in

the knowledge, understanding and judgment ; from which attributes of mind results that wisdom which is from God, through Jesus Christ, he being the first man that manifested this way of this spiritual ruling of the senses, the soul and the world. These deceivers, or antichrists, would be ruled by the material part of man, and use so much of the spiritual as was necessary to make them crafty, cunning and wise after a worldly way, that they might make a show in the flesh. This applys to all those believers who think more of lucious living for the body, than they do of an honest wise mind, as the best source of enjoyment.

Who would rather be governors and masters in the material world, than to be true and righteous workers in thought, faith, love, and good and wise intelligence for their own good, and the good of others, which is the highest glory of God.

John says, "Who confesseth not that Jesus Christ is come in the flesh." This is a deceiver, and an antichrist. God is a spirit, Jesus Christ is a spirit, His body has gone to His Heavenly Father. On the day of pentecost, Christ's spiritual kingdom was begun to be manifested through the bodies of men ; this was being done by their ignorance being removed, and knowledge taking its place, their understanding being enlarged and enlightened into the right use of all natural faculties, and of all revealed truths of God's scriptures, and their own experience. The end of Christ's heavenly kingdom is to make righteous, blessed bodies, souls and spirits ; as was done on the day

of pentecost. This first manifestation of the spiritual kingdom miraculously, was necessary to show man God's way of life.

Jesus Christ fulfilled in the flesh all that man was required of God's commandments, in nature, as well as in revelation; by this manifestation he showed that man by nature and revelation, might do so to. Adam failed to do this by disregarding the revealed word of God. But God ceased not to labor with, and for man, till he had finished not only the material part, but in Jesus Christ and the day of pentecost, brought fully to light, and to the mind of man, that spiritual power which was in the beginning intended to rule and guide man in body, soul and spirit. This is to be saved by the spirit, and to be antichrist was to deny that this spirit did not come in Jesus Christ, because he did not set up a temporal kingdom. They could not understand that this spiritual power in the mind of man was able to direct in all public government as well as in private, and that when all men shall be filled with Christ's spirit they shall have all knowledge to do good and right, and will have no need of boasting fleshly teachers.

2 Peter 2-1. "But there were false prophets also among the people, even as their shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

In 1 Peter and Thessalonians 2-4, false teachers who endeavor to lead away men and women from the

truth, and make schisms and sects, by setting up material visible things as tests of faith and belief, making bodily actions as the acceptance in heavenly things, making the body and feelings the god, and worshiping the created instead of the Creator; making righteousness in works of the flesh, instead of works of mind and spirit, and all this done in pride and bosting making affections, desires and feelings and idols, and not making the knowledge, understanding and judgment, by which righteousness is attained, the end, but making them subservient to the sensual as an end, thus ending in the flesh instead of the spirit, whose motto is, if learning and thought does not bring material good, it is of no use. When this making of the spiritual to serve the material, for the sake of the material, is fully carried out, then shall its wickedness be manifest, then shall it be suddenly and without remedy destroyed by the truly spiritual minded souls, which are the way, or means, by which God declares the fiery word of His mouth, which shall destroy all antichrist in its various connections with the world, the flesh and satan.

When this spiritual power of Jesus Christ is fully realized in the minds and hearts of believers, it will be that heavenly light which abolished night and darkness from their souls, and shall consume all that cunning, crafty imaginations of lusts, fleshly feelings, pride of power over men and riches. It will make all the material subservient to the spiritual and man's hopes, fears, desires and imaginations, will end in the

spirit, which is God in Father, Son and Holy Ghost.

It is evident that this antichrist had its beginning with the world. Adam was antichrist when he followed that which was made of dust, instead of that made by commandment. The invention of men, by seeking through atonements and material sacrifices to gain the favor of an offended God, was antichrist, because they sought in the material that which only could be found in using the dust, material, to attain to the true idea which the carnal commandment conveyed. It is antichrist to be thinking of, and trusting to Christ's body, in which the Holy Spirit dwelt while He was here on earth. His body now is the bodies of believers in whom that same spirit now dwells in all the fullness of God, so far as their salvation and the glory of God requires.

Be ye holy, for I am holy. Be ye perfect, even as your Father which is in heaven is perfect. This holiness and perfection must be, according to the nature of God and man, according to the nature of the Creator and the created.

In Daniel, Isaiah and Revelations this same lying, boastful, fleshy way of living, or being, is spoken of, and which only results in dishonoring God, and the destruction of those who thus exercise themselves in this way.

It may be that this antichrist is by the zeal and variance of denominations of the church, and the costly church buildings, and the various cunning, deceitful ways that are employed to obtain the money and

necessary worldly means to continue that work of soul and body, without which the church membership could not be edified, or increased.

As the body is first, so we may use temporal means first as an influence to secure the attention of unbelievers, that we may present to their minds that which is first in importance, the spiritual, without which they cannot attain to that blessedness of which their being is capable.

The great idea of Christ as a Savior, as a God, was in His invisible powers, His immortality, His righteous wise mindedness, His spirituality, and these were all things not seen, so they are eternal.

John, as well as all the other apostles, evidently expected the body of Christ to return to the earth in this bodily, earthly sense view of Christ—is there not a little of the antichrist in it? As Christ taught His disciples that He would be in them, and they in Him, and all in God. This must be in a mind, or spiritual sense, or meaning, and as the apostle Paul says in Eph. 5-23, "Christ is the head of the church, and he is the Savior of the body," and in Col. 1-18, "And he is the head of the body, the church: who is the beginning, the first born from the dead: that in all things he might have the preeminence."

This spiritual possession of the bodies and minds of believers by Christ's spirit, seems to fulfill all the requirements of the promises, or of salvation, and it would be superfluous for Christ's body to be here with believers.

Eph. 1-22. "And hath put all things under his feet, and gave him to be head over all things to the church."

23. "Which is his body, the fullness of him that filleth all in all."

Christ is the spirit of all matter, especially of that matter organized as it is in man's body and soul, and if body and soul accepts and submits to the requirements of this all prevailing spiritual power, it shall have life everlasting. We know His commandments are life everlasting.

CHAPTER XIV.

MOTHERS.

In the Primary Teacher's Monthly of July, 1878, page 174, is an article in regard to a mother's care of her child. It says: "Said a Mother to me one day: 'When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read

to them, to pray with them, to be a loving friend and companion to my children. I had to neglect my house many times. I had no time to indulge myself in many things which I should like to do, I was so busy in adorning their minds and cultivating their hearts best affections. I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward. My sons are ministers of the gospel, my grown up daughter a lovely, christian woman. I have plenty of time to sit down and rest, plenty of time to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business whenever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now they have gone out in the world. I have the consciousness of having done all that I could to make them ready for whatever work God should call them to do. I gave them the best I could myself.'"

The above is a good pattern, or sample, of what a mother should be. It shows what the "sphere" of a mother is. The mother must know what mind, or spirit is, in order to be able to generate in the bodies and souls of her offspring the "Christ way" of knowledge, understanding and judgment, according to the capacity of the infant, the child, the youth, the truth, the right, the good should be kept before the senses, the feelings, or soul faculties, that the mind, or spirit, may grow with the body, which is the new, or second birth. Every new "truth" which knowledge acquires

is a spiritual birth, a "growth in grace."

The Creator, in Moses and Jesus Christ, has revealed the "way" by teachings and example, so that mothers may be the means, or instruments, of the spiritual birth, as they are of the material birth. This motherly spirit work must be done before the nations will be given to Christ. Mothers must feel the responsibility for the righteous blessed spirit for their children, which is the end for which bodies are created. Who shall be able to say or declare the wrong, or misery a mother is the means, or occasion of, who enters upon the beginning of her work without being fully prepared by a wise spiritual understanding to finish it. It is being Godlywise to know the end from the beginning. This obligation rests on all who claim to be created in the image of the Creator.

This is nothing more nor less than the Creator's "way," which He has instituted to continue that creation which He began in the first pair. What a glorious thought that we who have so weak a beginning should have such a heavenly end. That we should be coworkers with the Creator to do His will. Be the "way," or the means to manifest Godliness, or to show forth in righteous thought and action His justice, mercy and love.

This state of heart and life cannot be attained without much labor and study of mind and thought, on our material constitution and nature, as well as on our soul faculties and spiritual attributes. This might be done in the family, as in the case of the story at the

head of this chapter. But we might have as much money invested in schools for girls as there is for boys. For those who have not the money or opportunity to gain the training, or education, necessary to such a state of mind, or spirit, there ought to be free schools suitable for such purpose of learning as the object required. These schools should be so fully endowed that tuition and board would be nearly or quite free. There should be a full corps of professors as teachers and motherly matrons, that there might be the experience of others to help teachers, if it could be useful.

This is the needed reform of the time. Lest while we are trying to convert the heathen, our own children should be as bad as they. There are women in the church, and out of it, who could, if they would, unite together with money, hearts and minds to begin with such an institution, and help themselves in their own sphere of work. Which would be for their own best good, as well as for mans. There ought to be such a state of mind in all the progenitors of our race. And in the circumstances of children coming into the world, that all should be the seed of the woman and not the seed of the serpent.

Mathew 3-7. "O generation of vipers, who hath warned you to flee from the wrath to come."

The domineering ways of man appear in the general idea, or prevailing opinion that woman's highest good, or glory, is best realized by her working, and seeking man's good, or glory. This may be true, but

it must be realized by work done in the nursery (and by the bible rule I understand this continues till the infant is thirteen years old,) and the spiritual, or mind part is of the greatest importance, for to have a healthy body, and blessed state of feelings, there must be right exercises of the soul faculties, and right knowledge, right understanding, and right judgment, these attributes being attained by the means of the senses and soul faculties are "last" in time, but "first" in importance, for in, or by them, the "mind of Christ, and the spirit of God," works out the salvation of soul and senses, or body, for there is no time in the existence of the body, that by the mother, and the infant mind there can, and may exist an influence for good, and not for evil, and at the earliest dawn of reason the infant may know the difference between good and evil.

1 Cor. 2-14. "Else were your children unclean, but now are they holy."

CHAPTER XV.

THE TRUE BELIEVER WHILST IN A LIVING BODY.

2 Cor. 8-21. "Providing for honest things, not only in the sight of the Lord, but also in the sight of men."

9-6. "But this I say, he that soweth sparingly, shall reap also sparingly; but he which soweth bountifully shall reap also bountifully."

10-3. "For though we walk in the flesh, we do not war after the flesh."

4. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

5. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

17. "But he that glorieth, let him glory in the Lord."

11-2. "For I am jealous over you with godly

jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

3. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

2 Cor. 12-15. "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

13-4. "For though he was crucified through weekness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you."

5. "Examine yourselves, whether you be in the faith; prove your ownelves, how that Jesus Christ is in you, except ye be reprobates."

11. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Gal. 1-4. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."

16. "To reveal his son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."

2-20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

2-16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

2-19. "For I through the law am dead to the law, that I might live unto God."

3-26. "For ye are all the children of God by faith in Christ Jesus."

That is by the operation of mind and spirit. All the differences pertaining to the material part of man such as governments, customs and usages, sacrifices, atonements and even sexual differences are excluded from the kingdom of heaven. All ideas and knowledge are the same in the mind of man as in woman.

Galatians 4-26. "But Jerusalem which is above is free."

Mind and spirit is above, body and soul below.

Galatians 3-21. "For as many of you as have been baptized into Christ have put on Christ."

3-28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

3-29. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

4-4. "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law."

4-7. "Wherefore thou art no more a servant, but

a son; and if a son, then an heir of God through Christ."

4-14. "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus."

3-29. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

Galatians 5-1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

5. "For we through the Spirit wait for the hope of righteousness by faith."

14. "For all the law is fulfilled in one word, even this; Thou shalt love thy neighbour as thyself."

16. "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

22. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,"

23. "Meakness, temperance: against such there is no law."

Galatians 6-2. "Bear ye one another's burdens, and so fulfill the law of Christ."

5. "For every man shall bear his own burden."

8. "For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting."

14. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

18. "Brethren, the grace of our Lord Jesus Christ be with your spirit."

Ephesians 1-3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

4. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

9. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10. "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

17. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints.

22. "And hath put all things under his feet, and gave him to be the head over all things to the church,

23. "Which is his body, the fullness of him that filleth all in all."

Ephesians 2-1. "And you hath he quickened, who were dead in trespasses and sins.

5. "Even when we were dead in sins, hath quickened us together with Christ,

6. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

8. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

22. "In whom ye also are builded together for a habitation of God through the spirit."

Ephesians 3-17. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18. "May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Ephesians 4-1. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

6. "One God and Father of all, who is above all, and through all, and in you all.

13. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

15. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ's.

24. "And that ye put on the new man, which after God is created in righteousness and true holiness."

Ephesians 5-26. "That he might sanctify and cleanse it with the washing of water by the word,

27. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Ephesians 6-4. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

12. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Or heavenly places, as in Chapter 1-3.)

Philippians 1-9. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment."

Philippians 2-4. "Look not every man on his own things, but every man also on the things of others.

5. "Let this mind be in you, which was also in Christ Jesus."

Philippians 3-3. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

9. "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

11. "If by any means I might attain unto the resurrection of the dead.

21. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Philippians 4-1. "Therefore my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

7. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

9. "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

Colossians 1-12. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

15. "Who is the image of the invisible God, the first born of every creature.

21. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

22. "In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight.

26. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.

28. "Whom we preach, warning every man, and Colossians 2-11. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Colossians 3-1. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

9. "Lie not one to another, seeing that ye have put off the old man with his deeds;

10. "And have put on the new man, which is renewed in knowledge after the image of him that created him.

15. "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

24. "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

1 Thessalonians 1-9. "And how ye turned to God from idols to serve the living and true God;

10. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from wrath to come."

1 Thessalonians 2-12. "That ye would walk worthy of God, who hath called you unto his kingdom and glory.

10. "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe.

16. "Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

19. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

20. "For ye are our glory and joy."

1 Thessalonians 3-13. "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

1 Thessalonians 4-18. "Wherefore comfort one another with these words."

1 Thessalonians 5-1. "But of the times and the seasons, brethren, ye have no need that I write unto you.

4. "But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

10. "Who died for us, that, whether we wake or sleep, we should live together with him.

15. "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

23. "And the very God of peace sanctify you

wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

2 Thessalonians 1-10. "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

12. "That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

1 Timothy 1-5. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfained.

15. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

1 Timothy 4-8. "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

1 Timothy 5-8. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

12. "Having damnation, because they have cast off their first faith."

1 Timothy 6-6. "But godliness with contentment is great gain.

7. "For we brought nothing into this world, and it is certain we can carry nothing out.

11. "But thou, O man of God, flee these things ;

and follow after righteousness, godliness, faith, love, patience, meekness.

14. "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."

2 Timothy 1-10. "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

2 Timothy 2-11. "It is a faithful saying: For if we be dead with him, we shall also live with him:

12. "If we suffer, we shall also reign with him: if we deny him, he also will deny us."

2 Timothy 3-15. "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17. "That the man of God may be perfect, thoroughly furnished unto all good works."

2 Timothy 4-1. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

7. "I have fought a good fight, I have finished my course, I have kept the faith:

8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge,

shall give me at that day: and not to me only, but unto all them also that love his appearing."

Titus 1-2. "In hope of eternal life, which God, that cannot lie, promised before the world began:

3. "But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior."

In texts speaking of Christ's coming, or of His coming with all His saints, is fulfilled in believers by their growing in knowledge and understanding of all that pertains to His spiritual kingdom. When believers attain to that highth, and debth, and length, and breadth of all the fullness of God, in spiritual, or mind intelligence, that makes the heavenly wisdom, fulfills these texts. All the saints are present in the mind of the intelligent believer.

Titus 3-4. "But after that the kindness and love of God our Savior toward man appeared,

3. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Philemon 1-16. "Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?"

Hebrews 1-1. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. "Hath in these last days spoken unto us by

his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Hebrews 2-11. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

14. "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

Hebrews 3-6. "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

18. "And to whom sware he that they should not enter into his rest, but to them that believed not?"

Hebrews 4-11. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

Hebrews 5-9. "And being made perfect, he became the author of eternal salvation unto all them that obey him.

13. "For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14. "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Hebrews 7-1. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God."

Hebrews 9-22. "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

Hebrews 10-6. "In burnt offerings and sacrifices for sin thou hast had no pleasure.

7. "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

16. "This is the covenant I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them;

17. "And their sins and iniquities will I remember no more."

Hebrews 11-10. "For he looked for a city which hath foundations, whose builder and maker is God.

16. "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

26. "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

40. "God having provided some better thing for us, that they without us should not be made perfect."

Hebrews 12-2. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

14. "Follow peace with all men, and holiness, without which no man shall see the Lord.

22. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23. "To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

28. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Hebrews 13-16. "But to do good and to communicate forget not: for with such sacrifices God is well pleased.

21. "Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ."

James 1-12. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

21. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

James 2-8. "If ye fulfill royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.

10. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

22. "Seest thou how faith wrought with his works, and by works was faith made perfect?

26. "For as the body without the spirit is dead, so faith without works is dead also."

James 3-6. "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

17. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18. "And the fruit of righteousness is sown in peace of them that make peace."

James 4-17. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

James 5-8. "Be ye also patient; stablish your heart: for the coming of the Lord draweth nigh.

9. "Grudge not one against another, brethren, lest ye be condemned. behold the judge standeth before the door.

12. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

16. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

1 Peter 1-4. "To an inheritance incorruptable, and undefiled, and that fadeth not away, reserved in heaven for you,

5. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

9. "Receiving the end of your faith, even the salvation of your souls.

10. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.

24. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25. "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

1 Peter 2-5. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

9. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

24. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

3-4. "But let it be the hidden man of the heart, in that which is not corruptable, even the ornament of

a meek and quiet spirit, which is in the sight of God of great price.

9. "Not rendering evil for evil, or railing for railing: but contrary wise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

4-1. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves, likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.

6. "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

1 Peter 5-10. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye hath suffered a while, make perfect, stablish, strengthen, settle you."

2 Peter 1-4. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lusts.

11. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

2 Peter 3-17. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being lead away with the error of the wicked, fall from your own steadfastness."

1 John 1-2. "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1 John 2-4. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

5. "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

10. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

16. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father, but is of the world."

17. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

25. "And this is the promise that he hath promised us, even eternal life."

1 John 3-3. "And every man that hath this hope in him purifieth himself, even as he is pure."

9. "Whosoever is born of God doeth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

15. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

18. "My little children, let us not love in word, neither in tongue: but in deed and in truth.

24. "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us."

1 John 4-1. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

7. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

17. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."

1 John 5-3. "For this is the love of God, that we keep his commandments; and his commandments are not grievous.

11. "And this is the record that God hath given to us eternal life, and this life is in his Son.

12. "He that hath the Son hath life; and he that hath not the Son of God hath not life.

20. "And we know that the Son of God has come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

2 John 1-6. "And this is love, that we walk after his commandments. This is the commandment,

That, as ye have heard from the beginning, ye should walk in it.

8. "Look to yourselves, that we loose not those things which we have wrought, but that we receive a full reward."

3 John 1-11. "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."

Jude 1-3. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

24. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

Revelations 1-3. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

9. "I John, who am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

Revelations 2-29. "He that hath an ear, let him hear what the Spirit saith unto the churches."

Revelations 12-17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of

God, and have the testimony of Jesus Christ."

Revelations 19-2. "For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

Revelations 21-2. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

10. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

22. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

24. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

Revelations 22-14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

12. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

CHAPTER XVI.

EXTRAORDINARY PASSAGES, TEXTS ON HELL FIRE.

Jeremiah 7-31. "And they have built the high places of Tophet, which is in the valley of the son of Hinnon, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart."

Deut. 12-31. "Thou shalt not do so unto the Lord thy God: for every abomination to the Lord which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in their fire to their gods."

2 Chron. 28-3. "Moreover he burnt incense in the valley of the son of Hinnon, and burnt his children in the fire, after the abominations of the heathen."

Isaiah 4-4. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."

1 Cor. 7-9. "But if they cannot contain, let them marry: for it is better to marry than to burn."

It is man's will that causes bodies to be burned. Man in his transgression causes the burning of his senses and soul faculties, which burning and suffering God claims as His making, because He made all these senses and faculties which result in a consequence, which also is a punishment.

Deut. 32-22. "For a fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her incense, and set on fire the foundations of the mountains."

Psalms 79-5. "How long, Lord? wilt thou be angry forever? shall thy jealousy burn like fire?"

Prov. 26-18. "As a mad man who casteth fire-brands, arrows and death.

21. "As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife."

Levit. 10-6. "But let your brethren, the whole house of Iserael, bewail the burning the Lord hath kindled."

Prov. 26-23. "Burning lips and a wicked heart are like a potsherd covered with silver dross."

Lev. 29-23. "And the burning ague, that shall consume the eyes."

Deut. 29-23. "And that the whole land thereof is brimstone, and salt, and burning."

Psalms 140-10. "Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not again."

Isaiah 3-24. "And instead of a stomacher a girding of sackcloth; and burning instead of beauty."

9-5. "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire."

10-16. "And under his glory he shall kindle a burning like the burning of a fire.

17. "And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour in one day, his thorns and his briers.

18. "And shall consume the glory of his forest, and of his fruitfull field, both soul and body."

30-27. "His lips are full of indignation, and his tongue as a devouring fire.

30. "And with the flame of a devouring fire, with scattering, and tempest, and hailstone.

33. "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

33-12. "And the people shall be as the burning of lime; as thorns set up shall they be burned in the fire.

11. "Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you."

34-9. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10. "It shall not be quenched night nor day; the smoke thereof shall go up forever, from genera-

tion to generation it shall lie waste ; none shall pass through it for ever and ever."

Amos 4-11. "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire brand plucked out of the burning: yet have ye not returned unto me, saith the Lord."

Deut. 32-24. "They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction."

Judges 15-6. "And the Philistines came up, and burnt her and her father with fire."

2 Kings 1-4. "Behold, there came fire down from heaved, and burnt up the two captains of their former fifties with their fifties."

Job 30-30. "My skin is black upon me, and my bones are burned with heat."

Psalms 102-3. "For my days are consumed like smoke, and my bones are burned as a hearth."

Ezekiel 20-47. "I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48. "And all flesh shall see that I the Lord have kindled it: it shall not be quenched."

Nahum 1-5. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein."

2 Peter 3-10. "In the which the heavens shall pass away with a great noise, and the elements shall

melt with fervent heat, the earth also and the works that are therein shall be burned up."

This verse refers to the people, and their feelings of sense and soul, the shame and fear they experience is called melting men's works, not natures.

Deut. 9-21. "And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust."

Lev. 20-14. "And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they."

21-9. "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire."

2 Kings 17-31. "And the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvin."

2 Chron. 28-3. "And burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel."

Isaiah 43-2. "When thou walkest through the fire, thou shalt not be burned neither shall the flame kindle upon thee."

Jeremiah 51-25. "And will make thee a burnt mountain."

Nahum 1-6. "His fury is poured out like fire, and the rocks are thrown down by him."

1 Cor. 3-15. "If any man's work shall be burn-

ed, he shall suffer loss: but he himself shall be saved; yet so as by fire.

13. "It shall be revealed by fire; and the fire shall try every man's work of what sort it is."

2 Samuel 22-9. "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it."

Genesis 19-24. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven."

Deuteronomy 29-23. "And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein."

Ezekiel 38-22. "I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

Daniel 7-9. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire."

10. "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

Zechariah 12-6. "In that day will I make the governors of Judah like a hearth of fire among the

wood, and like a torch of fire in a sheaf; and they shall devour all the people round about.

Job 18-15. "It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation."

Psalms 11-6. "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup."

Revelation 9-17. "And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and and out of their mouths issued fire and smoke and brimstone."

18. "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, that issued out of their mouths."

14-10. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

11. "And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

19-20. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his im-

age. These both were cast alive into a lake of fire burning with brimstone."

21-8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and socerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Psalms 89-46. "How long, Lord? wilt thou hide thyself forever? shall thy wrath burn like fire?"

97-3. "A fire goeth before him, and burneth up his enemies roundabout.

3. "His lightnings enlighteneth the world: the earth saw, and trembled.

5. "The hills melted like wax at the presence of the Lord."

102-3. "For my days are consumed like smoke, and my bones are burned as a hearth."

Soloman's Song 8-6. "For love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame."

Job 31-12. "For it is a fire that consumeth to destruction, and would root out all mine increase."

Job 1-16. "While he was yet speaking, there came also another, and said. The fire of God is fallen from heaven, and hath burned up the sheep, and the servants and consumed them."

15-30. "He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away."

18-15. "It shall dwell in his tabernacle, because

it is none of his: brimstone shall be scattered upon his habitation."

Ezekiel 39-6. "I will send a fire on Magog, and among them that dwell carelessly in the Isles."

Amos 1-4, 7, 10, 12, 14; and Chapter 2-25. In these texts fire is used as a way of punishment, said to destroy the palaces, undoubtedly the meaning is the people who live in them.

Isaiah 9-18. "For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

19. "And the people shall be as the fuel of the fire: no man shall spare his brother."

10-16. "And under his glory he shall kindle a burning like the burning of a fire.

17. "And the light of Israel shall be for a fire, and his Holy One for a flame."

Paul says our God is a consuming fire, meaning to those that do not keep his commandments.

All through the Old Testament God is represented as the power from whom goes out this destruction, represented by fire. It is because of the wrong in man's thinking and doing which irritates and causes a friction that sets on fire the feelings, and passions, and burns in the very body and soul of man. These same powers and faculties in the man who lovingly obeys God's commandments, this same fire, gives light life and blessedness.

Isaiah 43-2. "When thou passest through the

fire, thou shalt not be burned : neither shall the flame kindle upon thee."

This text is applicable to the obedient, who in patient submission to trials make them work for their good.

Isaiah 65-5. "These are a smoke in my nose, a fire that burneth all the day."

The boastful selfrighteous are a suffocating smoke, instead of a sweet incense.

Isaiah 66-16. "For by fire and by his sword will the Lord plead with all flesh."

24. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."

Jeremiah 4-3. "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings."

In this text it is the wickedness of men that makes the misery of body and soul, which is here represented by fire.

Jeremiah 5-14. "Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them."

This devouring is of an eternal character, as well as

of a temporal. The soul is destroyed as well as the body, and while it is in the body.

Jeremiah 20-9. "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

In this text we learn that the righteous man, when neglecting, or refusing, to do his duty, must suffer as well as the incorrigible impenitent sinner. Jonah is a plain example. As fire causes the most acute pain, of anything we know of, to the body, so it is used to represent the sufferings of the soul. So diamonds, pearls, precious stones and gold is used to represent all blessedness of soul and spirit.

Jeremiah 21-12. "O house of David, thus saith the Lord; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest may fury go out like fire, and burn that none can quench it, because of the evil of your doings."

This is a present punishment for wrong doing and thinking, and is represented by unquenchable fire. This unquenchable fire can only be put out by right thinking and doing. That is by repentance and forsaking wrong doing. This is God's commandment. God in Christ has made the atonement, but we must make the repentance and obedience, to evidence to others, ourselves and God that we have accepted his righteousness.

Jeremiah 51-58. "Thus saith the Lord of hosts: The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary."

All of these texts speak of what transpires this side the grave, but we may think of two worlds, the world of temporal, or material things, or organized bodies, and the world of thought and knowledge, understanding and wisdom, which are things spiritual, or eternal. (See 2 Cor. 4-18.)

Lamentations 2-4. "He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire."

Ezekiel 21-32. "Thou shalt be for fuel to the fire: thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the Lord have spoken it."

Hosea 7-6. "For they have made ready their heart like an oven, while they lie in wait: * * * in the morning it burneth as a flaming fire."

Joel 2-30. "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." (Refer to Luke 21-11, 25.)

The Mosaic law and ordinances may be called the old heavens, Christ salvation the new. The ignorance and superstition made the clouds and smoke, in or through which Christ's righteousness, had to ap-

pear the ideas of all governments and religions, were clouds and mountains, which could not be removed in one generation of believers, but by continued succession of saints. In faith of Christ, believers shall be able to read the sayings of Christ and the apostles, by the enlightening influence of the holy spirit, to read their sayings with a more perfect understanding than they could in their time. Hence Christ says: They should do greater things than He did, "because I go to the Father." To remove prejudice, ignorand, bad religion, bad government and bad mind is greater work than to remove bodily disease. Spiritual work, as at the day of pentecost, is a more godly work than any Christ did while His body was visible on earth. It was spiritual, or mind work, or service that Christ wanted, not bodily service. The world was full of bodies. The world of holy minds, or spirits, was to be made—or come. Believers must have this faith before it will come.

Believers are yet "gazing up into heaven" after Christ's body, or the forms of material things in church ordinances, or places, and oaths and promises about bodily action; but He says, "The flesh profiteth nothing, the words that I speak unto you they are spirit and they are life." Paul says, "He will henceforth know no man after the flesh: yea though we have known Christ after the flesh yet now henceforth know we him no more."

All things are become new in Christ, and this is the new heavens and new earth promised in the Old

Testament. The old heavens, or the Mosaic dispensation, was connected with blood and bodily works, is the cause of the declaration that God would shake the heavens, that the things that could not be shaken might remain. The things that could not be shaken are the laws of righteousness, contained in the ten commandments, and in the prophets, and God's spiritual teachings all through the Old Testament. The heaven under Christ's dispensation is spiritual, or in the minds of believers, to direct the soul and spirit to all right and good, and in this way the actions are made right.

Amos 5-6. "Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel."

Jonah 2-2. "I cried by reason of mine afflictions unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice."

Math. 3-10. "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not fourth good fruit is hewn down, and cast into the fire."

Under Christ, the new dispensation, believers must do good, to not do evil is not sufficient to bring us to heaven.

John 15-6. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

This representation of destruction by fire is the same as in the Old Testament.

Luke 3-16. "He shall baptise you with the Holy Ghost and with fire."

Luke 3-17. "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

As under the old dispensation so under the new, the wickedness of the wicked is the fire which destroys them. The same with the righteous under the old as under the new, it is God's righteousness in them that brings salvation.

Matthew 25-41. "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Mark 9-48. "Where there worm dieth not, and the fire is not quenched."

These expressions are varied some from the same in the Old Testament, but in meaning are the same under Christ righteousness, and wickedness is more clearly separated and set the one over against the other. Spirit is separate from flesh, though one cannot be manifest but in connection with the other, except supernaturally. Miracles belong to the old dispensation.

Acts 2-3. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."

This fire represented the light which entered their minds, making them to understand the knowledge of

the old and new dispensation. How to use the one to show forth the other, so as to bring in the spiritual to supersede the material. To make righteousness of bodily action come through mind and spirit, instead of through physical material law, or force, making "the first last and the last first." The child is first kept in the right by outward power, mostly by physical force, till his mind power is enabled, by knowledge and obedience to truth and right, to have within himself the spiritual kingdom to direct the physical actions, as well as the soul.

Mark 9-29. "For every one shalt be salted with fire, and every sacrifice shall be salted with salt."

2 Chronicles 13-5. "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?"

Numbers 19-19. "All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons, and thy daughters with thee for a statute forever. It is a covenant of salt forever before the Lord unto thee and thy seed with thee."

Leviticus 2-13. "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thy offerings thou shalt offer salt."

Ezekiel 43-34. "And thou shalt offer them before the Lord, and the priests shalt cast salt upon them,

and they shall offer them up for a burnt offering unto the Lord."

God by Moses teaches by use of material things. God in Christ uses these material things as types, or means, to represent things spiritual, or faculties of mind. Thus fire and water are used to cleanse and to purify; salt is saving, and represents the holy spirit as a saving from sin and misery. Fire and water as a purifying power represents the work of the holy spirit, in taking away all wrong affections and feelings of the soul and thought. In this way to prepare all the faculties of the soul and all functions of the body to receive the salt, which represents the work of the holy spirit, to preserve all the faculties of soul and body in righteousness, that quietness and peace might be the state of body, soul and spirit, that man in all his faculties of soul and spirit might grow and increase in all wise and good understanding, to keep all the commandments of God through Christ in love, to the praise of God through Christ and to the highest and greatest good of mankind.

Romans 10-14. "For Christ is the end of the law for righteousness to every one that believeth."

Galatians 3-24. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

These texts show that it was not the material, or bodily actions that justified before God. They were only a means, or way, to lead to mind work, or as Paul calls it, "faith." When this mind, or spirit, or

faith work is exercised in true knowledge, in faith, love and righteousness, it will be the power to govern all bodily action, as well as to regulate and subdue all the evil exercises of the soul, and keep the soul in all quiet subservience to the best good of body and spirit. And this is the Christ power which under Moses was a mind, or spirit, power, but was manifested through, or by, carnal commandments, being under, or behind, the veil of these material things; so Christ's body and soul manifested the godly more perfectly by His life and teachings. Yet Paul says, speaking of the new and living way, he calls Christ's flesh a veil, or hinderance, to the perfect manifestation of the spirit power, as manifested at the day of pentecost. So it was expedient His body should go away, that His spirit might dwell in all bodies throughout the whole world, that would accept this new way in mind, or spirit, work in all holy obedience to His teachings and words in body, soul and spirit.

Moses, or God's way through Moses was a material, or temporal kingdom. God's way through Jesus Christ is the spiritual kingdom and eternal. Being, under Moses, the invisible saving power, as He is in the Messiah, Immanuel, Wonderful Counselor, in the flesh He was an atoning power of reconciliation between God and man. In His mind, or faith, or spirit, He was a justifying power to deliver from sin and transgression, and to give all joy and peace in loving obedience.

Man's will is the same in its beginning, its progress

and its end. When it is directed by appetite, lusts, passion, desire, imagination, or all temporal things it will most surely end in that burning misery of soul and body which is represented by brimstone and fire unquenchable. But if the will in its beginning be directed by love, kindness and obedience to right and good, which it must receive from without, from God through parents and teachers, till there is sufficient knowledge of right and wrong to enlighten the understanding and the conscience, that the judgment might not err, this is Christ's way or power as well as by the supernatural, or miracles, to save from sin and misery.

1 Cor. 3-11. "For other foundation can no man lay than that is laid, which is Jesus Christ."

12. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble"

Meaning repentance, faith, love, obedience, knowledge, understanding, judgment, hope, fear, imagination and appetite. Christ's spirit, which is represented by fire, shall destroy the evil, or wrong, and protect the good. The wood, hay and stubble represent the wrong and sin, or evil, which by repentance is cast out as ashes.

The good were saved, the bad were cast away that were caught in the fisherman's net. The tares were gathered in bundles to be burned, but the wheat was gathered into barns. Meaning the repentant, loving, obedient, intelligent, faithful soul shall have joy, peace and blessedness. On the other hand shall be

impenitance, hatred, disobedience, anger and misery.

2 Thes. 1-8. "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

2 Peter 3-7. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Peter refers to the destruction by water of the heavens and earth by God when he saved Noah and his family, as being like the destruction by fire of the heavens and earth as it was in his day. The flood destroyed nothing but the men and animals that had breath, or could not live without air. By the description in Genesis of the water above the firmament, and that the heaven was beneath, under the firmament, and as there was no rain, but the earth was watered by a mist, that went up from the earth and watered the earth, we have some reason to think that the clouds encircled the earth without a break, or opening. In the night there would be a dew, or fog that would wet the ground sufficient for all growth. When the power of gravitation was greatest, overcoming the power of attraction of the sun, then the water would begin to fall, the equilibrium would be disturbed, motion would be produced, dashing particles of clouds against particles till they were accumulated, till gravity would be stronger than attraction of the sun, and they would fall to the ground, this would in the end produce wind, which would finish, or destroy the firmament.

Thus the heaven would be extended indefinitely. Now could be seen the sun, moon and stars, and the heat on the earth with no intervening cloud, would make men imagine they might some day be burnt up, ever since fire has been the symbol of extreme punishment, suffering and misery.

Peter's expression of flaming fire is no more than what is said in the Old Testament expressing God's displeasure against great sinners. In the seventh verse the heavens and the earth are reserved unto fire, but it is ungodly men that are to experience the prediction. We have seen that believers are purged as by fire, much more does fire represent the destruction of unbelievers.

1 John 2-14. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

This text we understand, or we infer declares the world of pride and lust, meaning the same as Paul does when he uses the word "flesh," passes away; meaning the same as Peter does by the expression of burning with fire, and the elements melting with fervent heat. Those who do the will of God are the other world, or the world to come, which is forever, or eternal, because God made man to do His will from the beginning, and labor with Him till Christ's time for the end.

God's will was done in Christ, and all believers are required to do Christ's will—not Adam's—Adam represents the flesh, Christ the spirit. God's will is that

believers should live after the spirit, or have the spirit within them while in the flesh, or body, as Christ possessed it while His body was in the world temporal. God's will is that the Christ believers shall be multiplied till they greatly exceed in number the Adam believers.

Jude 7. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

I do not find another text where the word eternal is used in connection with punishment by fire. Unquenchable and the worm that dieth not, is in the last verse of Isaiah. Jude must mean the fire to be eternal, if he does not mean the suffering. The Old Testament speaks of the fire as being the pain and distress of body, and anguish and misery of soul, and that the sin and wickedness of men is the fuel that keeps it burning. The wickedness of Sodom was the cause of God's raining fire and brimstone on them. The vengeance of God comes on the ungodly in ways innumerable, and these ways are represented by fire, on account of fire being the most acute suffering, that can be inflicted on the body, and the anguish of soul and spirit is represented in the same way. These people of Sodom were an example, to those that live after, to warn them against such wickedness and all wrong doing, that they might escape such destruction. As Paul says, the Israelites that

were brought out of Egypt by miracles, were destroyed in the wilderness for their unbelief. He uses it for an example to all as the consequence of unbelief, and an argument to persuade men to believe in Christ. This fire is called eternal, because its effect on sin, or sinners, is the same on the first generation, and the last, and all generations between. It does not alter from beginning to end, though the fire may be eternal, it may not have the effect to make the bodies and soul so, which it destroys.

Eternal is connected with God and life many times. but always in connection with obedience, love and righteousness in its connection with man.

Purposes of God are spoken of as eternal, salvation is also, redemption also. The spirit is eternal. The called receive an eternal inheritance. God's glory is eternal, and the believers house in the heavens eternal.

Prov. 2-18. "For her house inclineth unto death, and her paths unto the dead.

19. "None that go unto her return again, neither take they hold on the paths of life."

These verses speak of both temporal and spiritual death.

3-18. "She is a tree of life to them that lay hold upon her : and happy is every one that retaineth her."

This verse speaks of wisdom as Christ, or the believer through faith in God's comandments, and loving obedience has the tree of life restored to him, which was taken away by disobedience.

Prov. 4-13. "Take fast hold of instruction; let her not go; keep her; for she is thy life."

22. "For they are life unto those that find them, and health to all their flesh."

24. "Keep thy heart with all diligence; for out of it are the issues of life."

This is the same life that Christ came into the world to establish in the minds and hearts of believers, that he might deliver man from that miserable state of body, soul and spirit that man had brought upon himself by his wrong thinking, and imaginings and inventions.

Prov. 7-27. "Her house is the way to hell, going down to the chambers of death."

This verse refers to mind death, rather than the death of the body. It means anguish of soul and mind as in the case of David and Jonah.

Prov. 8-35. "For whoso findeth me findeth life, and shall obtain favor of the Lord."

36. "But he that sinneth against me wrongeth his own soul: all they that hate me love death,"

These texts show the good and evil state in our fleshly life, and urge man to seek the spiritual life, by wisdom, (which is the Christ power), through keeping the commandments, which give knowledge, understanding and judgment.

Prov. 9-6. "Forsake the foolish, and live; and go in the way of understanding."

18. "But he knoweth not that the dead are there; and that her guests are in the depths of hell."

Life here is the consequence of an intelligent, loving obedience to right and good; hell, or misery of soul, is the consequence of wilful disobedience. In intelligence, or ignorance, we learn the same thing from Christ's teachings.

Prov. 15-11. "Hell and destruction are before the Lord; how much more the hearts of the children of men."

This text must refer to what experience the soul has while in the body.

Prov. 10-2. "Treasures of wickedness profit nothing: but righteousness delivereth from death."

11. "The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked."

16. "The labor of the righteous tendeth to life: the fruit of the wicked to sin."

Chapter 11-4, 5, 6, 7, and 19; Chapter 12-28, 13, and 14; Chapter 14-27; Chapter 32-15; Chapter 4-21; Chapter 21-23; Chapter 13-14.

These texts declare the same life in the body that Christ taught, does exist in believers while in a living body, and these texts teach the same death Christ said was in the souls and minds of unbelievers whilst in living bodies.

2 Sam. 22-6. "The sorrows of hell compassed me about; the snares of death prevented me."

Psalms 116-3. "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow."

18-4. "The sorrows of death compassed me, and

the floods of ungodly men made me afraid."

5. "The sorrows of hell compassed me about : the snares of death prevented me."

In these texts hell means extreme suffering of body and soul, or the soul in the body, and the anguish of mind, or soul, that a soul can experience from the conviction of its own sins, or the pain and misery that can be inflicted on a person by means of others.

Romans 8-12; 1 Corr. 15-42; Gal. 6-8; 2 Peter 1-4, 2, 12, and 19.

All these texts speak of corruption by wickedness, and this is the meaning of the word in Psalms 16-10, As it is set in connection with the word hell, the word hell is used to express extreme misery of soul while in the body.

CHAPTER XVII.

RIGHT THEORY BEFORE RIGHT PRACTICE.

A general description of the formation of man is first given in which we have the blessing of God on them, and the declaration that they should have dominion over all creatures and the command that they multiply and replenish the earth. After this we have a more particular relation of God's planting the garden and putting the man into it to keep and to dress it, and the privilege of all of the trees except one, and the command not to eat of it under penalty of death. Then follows the creation of woman, after the command was given. This garden and tree is figurative as the tree and river is in the last chapter of Revelations. Knowledge of good and evil are not fruits of a material tree, but of man, as made a body and soul, in the image of the Creator, and like Him, not to experience evil or misery. In keeping the commandment he might and would learn good by good, and keep clear of evil and possess all the blessedness in the exercise of all the faculties of body and

soul in righteousness. Whether the commandment was from or in nature, or revelation, no one will deny that the origin of the transgression was in the imagination, or material, or sensual powers, or all, that was finished when man became a living soul, or in that of man which after the disobedience was declared to be dust. The tempter could affect in the material qualities of mind, and they thinking that these qualities were the divine, and taking them as their guide and director, rejecting the commandment in which was God's spirit, or Christ their Savior; they found the tempter's words true, as to their being to know as God, but it was by evil, which brought shame and remorse to their souls, and as they chose to follow their fleshly mind it was good for them to be outside of God's holy place, where only those can stay who keep his commandments. Jesus' temptations were the same as Adam's, to rule in the material world instead of the spiritual. What was of Adam before he received the commandment was natural or material, or the flesh; keeping the commandments perfected the spirit, as Christ says. "God's commandments are life everlasting," so those who lovingly obey them have eternal life, that is, continued happy or blessed state of mind or spirit; 'tis not cut off by unrepented sin. The impenitent sinner has not the conscious feeling of pardoned sin, which is the eternal life or blessedness of spirit or soul, for by his disobedience he rejects the only way he can attain to it; he lives the fleshly life which is ever cut off by loss, misery, anguish and re-

morse; which is soul or sipiritual death; this was the threatened death to Adam, which he immediately experienced after transgression. The serpent's assertion meant his material death. Man without a revealed commandment, in his natural state, was capable of good as well as of evil, as Abel, Enoch, Melchisedek and Job, wise men of the East; even many kings and priests of the Gentile world glorified the Creator, by the manifested fruits of their doings, and results of their labors, because he was the soul or only author or creator of all, mind, body and soul, as well as all other material which all used to produce material good, whether in art, science, war, or wealth. All these varid laborious inventions of men failed to bring only good, because men followed their natural powers, neglecting to use these powers to attain to the spiritual, which is good without evil, right without wrong, and blessedness without misery. This was the state of man when God saw everything He had made and behold it was very good.

The Creator never losing sight of His object respecting man, He began with Abraham a series of promises by revelations, to redeem man from wrong to right, from evil to good, from misery to blessedness. The law of Moses was man's invention, revised, corrected, cut off and added to, till the only true God was made Creator and Redeemer, and man was made to know his relation to his Creator and his fellow men. Because of the material, or fleshly service attending the law, God instituted prophets or teachers

to whom He revealed His special word, in reproofs or instructions, corrections and commands in righteousness, that man might love Him and one another. They told of the time when all should know Him, from the least to the greatest; and when all tears should be wiped from all faces, and He would sit a prince and ruler, who should rule in justice, equity and righteousness, and would destroy the wicked with the sword of His mouth. All the promises of the Old Testament respecting the blessed state of man in mind, soul and spirit, have their fulfillment in the New, in Jesus Christ and the descent of the Holy Spirit on the day of Pentecost, and the preaching of Apostles and teachers throughout the world. In the many that believed in Christ which is a spiritual work being in the soul, mind and spirit, to bring salvation to soul and spirit by faith or mind work, which brings correct knowledge and right understanding, and true judgment, and the will and conscience being in accord. Thus all the powers of soul and spirit, through or by the commandments is Christ's mind in us to work all good without evil, there is no more shame or remorse of conscience, because all is done for the best good of spirit, soul and body: this is salvation by Jesus Christ. The spirit of God by means of the commandments brings to the soul the knowledge necessary to help nature or the natural soul to accept that loving obedience which is the new birth, or the resurrection or quickening in Christ Jesus to the new life, by which the animal nature is subdued and made

to serve the Creator instead of the creature, and in this way attains to the greatest possible good, and the body becomes a temple or house in which the Creator or Redeemer dwells as supreme; to direct to all blessedness, instead of being a power under the will of the carnal mind to work all wickedness and misery. By Christ's saving us from our sins we gain more than we lost in Adam, whereas he could only get good by good, we can get it by evil as well as good. If we by ignorance, or in many ways are overtaken with evil or temptation, the wisdom which comes by Christ's spirit in us, enables us to turn it into good or get all the good out of it we can and reject the rest. What a joy to the soul that we can thus be made the sons and daughters of the Lord God Almighty, made to sit in heavenly places in Christ Jesus, where sorrow and sighing can never come, and although this earthly house of our body decays day by day, as Paul says, "I die daily," we have a house not made of dust, eternal in the heavens, which dwells in our spirit by Jesus Christ, for He says "the kingdom of God is within us," to make us to bring forth the fruits of the spirit, which are love, joy, meekness, patience, temperance, charity, and "whatsoever things are lovely, and of good report." What soul can desire more? To be filled with "God's fullness" is all we can desire; it satisfies angels, and men cannot have more.

The above is sufficient to show that the salvation of man is his attaining to those attributes and qualities of

mind and spirit in kind, as the Creator and Redeemer, thus fulfilling God's purposes in being the means or instrument by which He could display or manifest His spiritual attributes to all intelligent beings. This nearness to God by His indwelling attributes, or mind, or spirit, makes that high, and exalted and blessed state of mind promised in the Old Testament and fulfilled in the New. The day of Pentecost we have the first fruits, or the example of what man will be when he does his part in using the means the Creator and Redeemer has provided for his spiritual life, as He has for his natural life. "How should man be just with God?" The same question was asked three thousand years ago. We see it is by making use of the lower faculties, to gain the higher; we cannot have souls before we have bodies, by the right use of these two parts, we may gain the third, which is a blessed state of mind and spirit, if we know and love and keep his commandments; if not, a mind and spirit of woe and misery.

The woman was first in transgression, she must be first in obedience; as a mother she must know her work, not only the beginning but the end, which is to have a spirit for every body which nature produces. God by revelation and through Jesus Christ has given the means to make spirits, as He has in nature to make bodies. This is the way to get rid of so much fleshly life, which never attains the spiritual, or blessed, or heavenly state.

CHAPTER XVIII.

CHRIST'S KINGDOM SPIRITUAL.

Luke 17-21. "The kingdom of God is within you."

That is those who "know God and Jesus Christ whom he hath sent."

The heart which God did promise to put within His people, is in the knowledge, understanding and judgment rather than in the affections, or soul faculties. The affections and soul faculties is the part of man in which dwells the natural heart. This part of man is created with the material body, which together are made the means, or way, in their righteous exercise of loving obedience to God's revealed will by Jesus Christ, to attain to the exercise of the functions of body, faculties of soul and attributes of spirit, which fulfills all the promises of God our Redeemer, and thus man manifests godliness in the flesh, which is the end for which man is made.

Christ opened their understandings to understand

the scriptures. This was a spiritual work in their minds, in that part of the soul and spirit by which we contrive, plan and determine theory and action in living bodies. And this is "the kingdom of God within us." It brings us to a wise state of mind and heart, which fulfills all scripture.

2 Timothy 3-16. "All Scripture is given by inspiration of God, (not by the inspiration of the flesh, or the devil) and is profitable for doctrine, for reproof, for correction, for instruction in righteousness :

17. "That the man of God may be perfect, thoroughly furnished unto all good works."

These texts speak of the spiritual effect the revealed word of God ought to have on all minds, to make them live out the life of blessedness which God intended they should, in living bodies. Christ opened the understanding of the disciples, that they might receive the ideas which the material things represent.

Elias promised coming is understood to be in his bodily person, but Christ interpreted it to mean spiritually, in the person of John the Baptist. So Christ's second coming is spiritually fulfilled by a body "having the mind of Christ" in it, and being filled "with all the fullness of God." The spiritual fulfilling of the scriptures is shown by the way Christ interpreted the sixth commandment. Man's mind, or soul, may be guilty although the outward act be not done. A man may be a murderer of minds, or souls of others: by using wrong ways, or means to destroy their innocent state of happiness in body, soul or spirit. This

is peculiarly the work of the flesh and the devil, which Christ came to destroy, and this is the work which Christ will do in believers, when they have His mind in them and the spirit of Him who raised up Christ from the dead.

1 Corinthians 2-11. "For what man knoweth the things of man, save the spirit of man that is in him? even so the things of God knoweth no man, but the Spirit of God."

The work of the spirit in the hearts, or minds, of men without the instrumentality of the body on the day of pentecost fulfilled the scriptures. This spirit, or mind work and love power was the consequence, or result of the workings of the Mosaic law. The religious way of pardoning sin by the shedding of blood was done away with. The bloody way of pardoning sin did not save men from the misery of spiritual death, but wars and destructions of all kinds preyed upon soul and body. So God brought in Christ the righteous, to give man a sample of a man saved by righteousness, that all who would neglect this last and only way of soul and spirit life and happiness in living bodies, might perish in their own chosen way of wrong and transgression as their reward, or consequence.

"I am Alpha and Omega, the first and the last."

To receive and to know Christ is the first, and to love Him or hate Him is the last. According to these two characters shall they be awarded to the blessings prepared from the foundation of the world,

or to the miseries and woes ever awaiting them since the beginning.

The understanding of the scriptures in loving obedience is the fulfilling of the Old Testament promises of God's pouring out His spirit and of writing His law in their hearts, and by their obedience evidencing to themselves and their Redeemer that they are His children.

Isaiah 4-4. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and the spirit of burning."

Surely this text refers to the souls, spirits, or minds of men, which Paul calls "the things which are eternal." If the judgment here means punishment it is anguish of soul. If a decision of right or wrong it is the work of the senses, soul and spirit, or that part of man which is not seen by the material eye.

Deuteronomy 32-20. "And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith."

This text shows that without the right exercise of soul and spirit work there cannot be loving obedience in mind or body. This is the "way the kingdom of God is within us."

God speaking of His work says, by His spirit He garnished the heavens. "Not by power, or by might but by my spirit saith the Lord of hosts." All ma-

terial work first wrought out in the mind and the senses have a part to do as well as the soul and spirit. This holy, heavenly mind work was spoken by Christ when He nailed to the cross all that part of the Mosaic law which He abolished.

Isaiah 11-2. "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and the fear of the Lord ;

3. "And shall make him of quick understanding in the fear of the Lord."

These texts show that the power to be good and to do good is by, or in the knowledge, understanding and judgment rather than in the desires, hopes, fears, affections and imaginations.

Psalms 51-10. "Renew a right spirit within me.

12. "Take not thy Holy Spirit from me,

16. "For thou desirest not sacrifice ; else would I give it : thou delightest not in burnt offerings.

17. "The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise."

David understood the spirituality of the law. It was the state of mind and heart that made the material part of any effect. Having a good state of mind and heart David could under the circumstances take the "shew bread" and be guiltless. This is how that Paul could call the law spiritual, and that Christ could say, before Abraham was, I am. The command to Adam was worthless only as the idea, or

mind of God was represented by it. May we not think that much of the opening of the scriptures to the two disciples was of this character.

Solomon in all his material glory did not fulfill the will of God as his Father did.

Dan. 9-24. "To finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness."

Rom. 5-10. "For if when we were enemies we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."

It is as though God had tried material righteousness under the law of Moses, and it did not save men, so He brought in a man without sin, holy in body, soul and spirit, which was the only way He had ever taught, or instructed men in that they might deliver themselves from spiritual, or soul, death. Adam's spiritual death was in his losing his happy state of mind; in the shame and fear he experienced after transgression, and in the presence of the Creator. Christ destroys this spirit death by living according to the idea, or spiritual understanding which the letter of the commandment represents. All believers, by, or in, their knowing and understanding the idea, or truth which the commander, or revealer, intended to convey by the letter of the command, or if the believer learns the theory, or idea by mind work, or bodily experience, it is the same as though it was revealed by voice. The believer must "do the truth" as well

as know it. Righteousness when it is finished brought life, as well as "transgression when it is finished bringeth forth death." Christ is the end of sin and transgression, because "He had no sin." He brought in everlasting righteousness, because He was in all bodily life, in soul and spirit, holy, blessed and good.

CHAPTER XIX.

THE FATHER'S HOUSE, OR MANSION.

John 14-2. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."

4. "And whither I go ye know, and the way ye know."

The word house here refers to character more than to a place. God's people are His house, His building; He dwells in a contrite heart. Believers are the temple of the living God; they are His building.

God says to David, Heaven is my throne, and the earth my footstool. What house will ye build me?

hath not my hand made all these things? The house of David, the house of Eli, the house of Ahab. The term is now applied to merchants and bankers.

God's house is filed with all truth, and right and good. The different ways in which the believer can enjoy, and work for Christ in His kingdom of humble believing souls, may well be represented by a richly and well furnished room in a house. Are not the joys of the loving, obedient soul and spirit above all price? Christ's life, temptations, sufferings and resurrection prepared the place He said He would go and prepare for them. He must first give them a sample of what it was to suffer for righteousness sake, and enter into the joy set before Him. This being the way the Father had appointed Christ His kingdom. In the same way He appointed a kingdom to His disciples; filled with mansions of spiritual peace rest, a conscience void of offense toward God and man, knowledge and wisdom that their persecutors could not gainsay, or resist; they should sit on twelve thrones judging the twelve tribes of Israel; they should be one with Him and the Father, they should sit at His right hand, where are joys for evermore. The right hand is the place of power, of truth, of right, of good, and all the highest possible spiritual joys and blessings the mind and soul can attain to. This blessed state of mind, soul and spirit was attained by believers on the day of Pentecost, by the help of miracles, that believers and unbelievers might see and know what the character of true believers should

be to experience all the joys and blessedness represented by the similitudes of house, mansions, temple and building, that those who should live afterwards might see and understand the end for which they should labor, by using their natural abilities to acquire the same state of mind and spirit, by knowing and lovingly obeying all God's commandments, which are revealed in Christ's life and teachings and commandments, and as illustrated and declared by the lives experiences and teachings of His immediate followers.

The 13, 14, 15, 16 and 17 Chapters of John were Christ's instructions to enlighten them into the nature and character of His kingdom, that they might the better know how to do the part they were to act in declaring His kingdom to others, and for their present comfort and consolation till the day of the descent of the Spirit on them at the day of Pentecost.

In the 2d verse of the 14th chapter of John, the word house must have reference to the bodies, souls and spirits of men, as, Luke 17-21, "The kingdom of God is within you." Mansions mean the many joys and blessings the believer experiences in his body, soul and spirit in persecution as well as in peace and quietness.

Math. 5-10. "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."

The kingdom is spiritual in the minds of living men.

In the 5th verse, Thomas says they know not the

way. His idea, or mind, was the same as the church and world have now, it respected material transactions as Christ's body going and coming. "The flesh profiteth nothing, my words they are spirit and they are life." House and mansions were fulfilled on the day of Pentecost, when the right meaning of scriptures were brought to the minds, hearts and spirits of believers, and all that ever since have believed in Jesus, as the "way, the truth and the life."

1 John 3-3. "And every man that hath this hope in him purifyeth himself, even as he is pure."

In this Chapter Christ is teaching His disciples to pray to Him, as He had before taught them to pray to God the Father. The Old Testament is the Father, the New Testament the Son, and the true or right idea which both teach and agree in is the spirit which is the new heart, which God promised in the Old Testament to make in His sons and daughters.

In the 18th verse of the 14th Chapter, Christ says: "I will come to you." Meaning His word coming in spirit, as on the day of Pentecost, which fulfills verse 20th "At that day ye shall know that I am in my Father, and ye in me, and I in you."

This fulfills all scripture, speaking or referring to God's kingdom, house, church, city, temple and people, as it was in Eden before Adam sinned, and shuts off all power of the flesh, the senses and satan to tempt or destroy in all "God's holy mountain," or the souls of true believers. The whole labor and work of Moses and of Jesus Christ was to bring man back

to the same state of mind and heart he had before he sinned, that he might manifest godliness in the flesh, or show forth his goodness, power and glory in connecting mind with matter. This is the end for which man was made. And sin consists in man's using his independent state, in which God made him, to make in himself—knowingly or unknowingly—or others wrong and misery. The commandment to Adam, or to Moses, or by Jesus Christ (or the idea, or spirit which the word intended to convey to our, or man's, spirit) is as necessary to the formation and growth of man's mind, or spirit, as blood and food are to the formation of bodies. Therefore if men live only for material good, or things seen, they cannot have the spiritual, or heavenly life, which rejoices in wisdom, intelligence, love and universal benevolence. The life which the commandments give through Christ is "the kingdom of God within us." The fleshly life is not reckoned as life. The seed of the serpent have no part with the seed of the woman.

John 3-36. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life."

This text leads us back to ourselves that we may learn how to act, think and believe, that men may know and do God's will and pleasure, and man may attain his highest good and blessedness.

2 Timothy 3-16. "All Scripture is given by inspiration of God, and is profitable for doctrine, for re-

proof, for correction, for instruction in righteousness."

17. "That the man of God may be perfect, thoroughly furnished unto all good works."

These texts teach that the scriptures are for living souls and spirits in living bodies this side the grave. The reason men are not perfect is because they do not read the scriptures to a spiritual end.

Hebrews 3-6. "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

We have in this text my Father's house of many mansions, material things as house, mansions, temple, gold, silver, and all the precious stones and pearls, as in Revelation the New Jerusalem coming down out of heaven to earth, intending to teach us the value of and how much more excellent faith, hope, charity, kindness, love, meekness, obedience, knowledge, understanding, judgment, an enlightened conscience and a wise and lovingly obedient mind and spirit are esteemed in the sight of God, and ought to be esteemed in the minds of men, than ignorance, anger, hatred, passion, disobedience, strife, deceit, theft, murder, prejudice and an unenlightened conscience. Thus God tries to teach us heavenly mindedness by the things most valued by earthly mindedness.

Hebrews 3-14. "For we are made partakes of Christ, if we hold the beginning of our confidence steadfast unto the end."

“Christ is the end of the law” to believers.

1 Peter 4-17. “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God.”

If believers are judged to blessedness, unbelievers will be judged to misery.

1 Peter 2-5. “Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

Spiritual sacrifices are denying ourselves the indulgence of, or in, the exercises of the carnal mind, or anger, hatred, malice, lusts of the flesh and eye, and pride of life, and all wrong contrivances and inventions, even to the appearance of evil. The spiritual house is the believers possessing and enjoying all the duties and privileges taught by Christ.

1 Corinthians 3-17. “If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”

Under Moses the temple was spoken of as the house of God. The verses previous to this shows every believer shall be tested, or tried by the fire of Christ's words, to know whether the character which he has formed is in accordance with the divine teachings of Christ, that all the evil exercises of his sense and soul may be taken away and he be pure in all his exercises of body, soul and spirit, or mind.

2 Corinthians 6-16. “And what agreement hath

the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

All these texts show that it is on this earth that holiness and blessedness is to take place. When men and women shall understand that they brought in shame and woe, then will they hasten to learn of Christ how to restore themselves to His favor, by doing good and not evil, and seeking to advance the mind with all christian graces, if it is at the expense of the body.

Acts 13-10. "Wilt thou not cease to pervert the right ways of the Lord."

Elymas the sorcerer must have regarded Paul's spiritual preaching the truth and as likely to destroy his deceiving way of pleasing, or interesting the people. To read the scriptures in such a way as to endeavor to get the idea or truth of which the words speak cannot be "perverting" the scriptures. It is only getting behind the visible word to know and see with our own minds, or spirit, that which is invisible for our own souls and spirits are invisible as well as God's soul and spirit is invisible. Therefore this applying spirituality to bodies this side the grave does not pervert or deny spirituality beyond the grave. As Adam did not receive his spiritual by God's breathing into him the breath of life, so children, or Christ's little ones, do not become spiritual by their natural life, but by their keeping God's commandments, and

children, or these little ones, must learn from mothers or teachers the facts and truths to keep them in the right exercises of soul and spirit till they attain the knowledge of the ideas that God's commandments intend to convey.

Luke 22-29. "And I appoint unto you a kingdom, as my Father hath appointed unto me."

The 24th verse says the disciples had a strife about who should be greatest. As appropriate to this state of mind Christ reprovably makes each of them in a kingly state with a throne. This to after He had told them, to be the greatest was to do the most good, or service to others. The same teaching is in Christ's telling Peter, on this rock will I build my church, meaning the holy and righteous state of mind and heart and loving wisdom of Peter, also on all believers after him that should have the same kind of soul and spirit. As a rock is enduring so are righteousness, justice, honesty, love and mercy.

As house and mansions represent much good and blessings to bodies, souls and spirits, so all the christian graces are a shelter and defence against all the ills, wrongs and waywardness of body, soul and spirit.

All extreme texts have a meaning as well as the common ones. God is not the God of the dead but of the living. This applies to characters formed in living bodies by holy and right exercises of the senses and soul faculties, or the just made perfect.

CHAPTER XX.

THE END.

Gen. 6-13. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Numb. 24-20. "And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish forever."

Deut. 32-29. "O that they were wise, that they understood this, that they would consider their latter end."

Job 42-12. "So the Lord blessed the latter end of Job more than his beginning."

Psalms 37-37. "Mark the perfect man, and behold the upright; for the end of that man is peace."

38. "But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

2 Peter 2-20. "For if after they have escaped the pollutions of the world through the knowledge of

the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

These texts are all fulfilled by the powers of the soul and spirit whilst in the living body.

Deuteronomy 32-20.

Eccl. 7-2. "It is better to go to the house of mourning, than to the house of feasting: for that is the end of all men; and the living will lay it to his heart."

This text has no reference to an existence beyond the grave, but refers to the living, as other texts do, and that we are to learn from these texts that the lives of good men in the flesh, by their actions and works in body and spirit, form a character, or spiritual body, as Paul calls it, comes into being, and is a living principle, and these are the multitude of the heavenly host and the spirits of just men made perfect. God was the God of just such beings in this living, spiritual character, Christ refers to Him as being the God of Abraham, Isaac and Jacob; and being God of mortal bodies, so all the good minds, or spirits, that are formed anew in Christ Jesus, are in the presence of all other good minds and spirits that have perfected themselves by keeping God's commandments, which have lived heretofore by the knowledge the present living minds, or spirits have of them.

Math. 18-39. "The enemy that sowed them is

the devil; the harvest is the end of the world, and the reapers are the angels."

Galatians 4-14.

Hebrews 9-26. "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

1 Cor. 10-11. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

7-31. "And they that use this world, as not abusing it: for the fashion of this world passeth away."

1 John 2-17. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

18. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."

The coming of Christ at the end of the world as set forth in Matthew 24th, Mark 13th and Luke 21st, is with a cloud, referring to the cloud in the time of Moses and Solomon, when there was a visible appearance that tokened God's presence to speak to His people and hear their supplications and requests. The clouds spoken of as attending Christ's coming are not concerning Him, but men's minds in their doubts, unbelief, ignorance, imaginings, hopes and fears, and with the haters of God it is the cloud of blackness,

and darkness, and thunderings, and lightnings, by the many ways that men torment and destroy each other, and the ways in which men transgress the laws of nature and revelation.

Christ said all the blood shed from Able to Zechariah should be required of this generation, and that He came to take away sin and make an end of it, and He was made sin for us that we might be made the righteousness of God in Him who knew no sin. The end of the world was in Christ's coming in the flesh and abolishing the Jewish religion of atonements, sacrifices, and observance of times and shedding of blood. Their material works of body and blood of animals was the world, because so much of it was the invention of man and what was of God's regulation made the heavenly, hence the expression he would shake heaven that the things that could not be shaken might remain. Obedience to God's commandments could not be shaken; love to God and our neighbor was a heavenly thing that could not be shaken; obedience by children to parents is a heavenly thing that cannot be shaken; all laws and governments that are in accordance with good and right belong to heavenly things.

Christ's kingdom, or coming, as spoken above is in repenting and forsaking our sins and bringing forth fruits meet for repentance, which are plainly set forth in his explanation of the commandments, which show that it is in the state of mind, or heart, by which we sin against God or our fellow man, and this is what

He meant when He said, my kingdom is not of this world. Not of the material Mosaic, bloody religion, but of an enlightened mind and conscience and knowledge of right and good, which could exercise the understanding, that the judgment might be on the side of truth and right, able to direct all the powers of the senses and soul in right and good to the growth of the spirit in all heavenly wisdom and blessedness.

The subjects of Christ's spiritual kingdom take pleasure in the knowledge of things that are true in nature as well as in grace, or revelation. By the knowledge of material things the mind is enlarged and better enabled to comprehend things revealed. The mind in its beginnings can comprehend things seen, which are separate from itself, before it can understand the powers of mind by which this mind work is done. The beginnings of mind work necessarily will be on things seen, or material objects, by which exercise there will be a growth, or acquisition, of mind power which will enable it to learn and know its own nature and attributes, and how to exercise them for the highest good of itself and its greatest advancement and possession of those qualities of mind and spirit which belong to things not seen yet are eternal. This spiritual, loving, understanding, wise and holy state of soul and spirit enables man to exercise that power which the Creator has endowed him with, for his own best good and the good of all other creatures and things. This would glorify the Creator, and it would be to man a good reward worth

living for, and accomplish and fulfill all the declarations and prophesies of both the Old and New Testaments.

Deut. 32-20. "And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith."

We can infer from this text that froward and faithless souls shall have an end.

1 Samuel 3-12. "In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end."

The end of persons, or families, come in consequence of their disobedience, or vileness, and also as a punishment. What a blessed thing for Adam and his posterity that he was not permitted to eat of the tree of life while he was in a state of mind of fear and shame before God and himself. An eternal life in such a state of mind would be worse than never being.

Math. 26-24. "But woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."

Psalms 7-9. "O let the wickedness of the wicked come to an end; but establish the just."

Psalms 9-6. "O thou enemy, destructions have come to a perpetual end."

In these texts the hopes and desires are longingly expressed that wickedness and destructions should have an end.

Lam. 1-9. "Her filthiness is in her skirts; she remembereth not her last end."

In the indulgence of the pleasures of sense the miserable end is forgotten, but it will come.

Num. 24-20. "Amalek was the first of the nations; but his latter end shall be that he perish forever."

Deut. 8-16. "Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, to do thee good at thy latter end."

The humble obedient soul shall have good in its latter end, so the soul in Christ shall have good all the time.

Prov. 5-4. "But her end is as bitter as wormwood, sharp as a twoedged sword."

Eccl. 7-2. "It is better to go to the house of mourning, than to go to the house of feasting, for that is the end of all men."

The end in this verse refers to the purpose of God in man's fulfilling His will as being the head or glory of His creation of this world, and to connect matter with mind, or to unite material with imaterial, or to so organize dust, or matter with such corporal powers and functions, so that soul and spirit might be one with it, and at the same time in three parts, as body, soul and spirit. Thus God could be manifested in the flesh by His attributes of justice, equity, righteousness and goodness, exercised by man on material things for his own good, which would show forth the Creator's glory. Also these godly attributes of mind

would if exercised in loving obedience make him worthy of the appellation of "sons and daughters of the Lord God Almighty."

Isaiah 16-4. "For the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land."

This text is fulfilled by every soul being made new creatures in Christ Jesus who made an end of sin.

Isaiah 38-12. "He will cut me off with pining sickness: from day even to night wilt thou make an end of me."

Hezekiah is speaking of the life that he was living out in the body, it had no reference to an existence beyond the grave.

Jeremiah 44-27. "Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them."

The end of man in this verse is the end of sin. All things created, especialy that which man acts a part in, must have an end. God created man good, in the wrong use of that good man made sin and thus brought death and destruction on himself. "Dust thou art and to dust thou shalt return." If with all the teachings, commandments and instructions which God has given to man he uses them for greater wickedness, it will make his destruction in the end doubly shure. "To be carnaly minded is death: but to be spiritually minded is life and peace." Loving obedience secures spiritual life.

Jeremiah 51-13. "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness."

The end of Babylon is the end of her sin.

Ezek. 7-3. "Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations."

The end in this text means the end of sin as well as the end of Babylon.

Ezk. 21-25. "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end."

By this we must conclude iniquity does not continue longer than the body.

John 8-24. "I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins."

Psalms 11-6. "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup."

This alludes to Sodom and Gomarrah and Egypt.

Dan. 9-24. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

There was an end of sin, as far as Christ was concerned, and an end to all punishment to believers for

their sins, although they might suffer as a consequence of wrong doing, or for right doing as Christ did. This promise is fulfilled because there would be no more work done by the Creator to help man to overcome sin. Christ on the cross finished all that could be done in the flesh, and on the day of pentecost He gave a full and finished work in the spirit. If man will not be saved by this salvation he cannot be saved at all. The second coming of Christ will be "without sin unto salvation," or His spiritual coming, as on the day of pentecost was the power of God on the minds of men to make them understand the scriptures and in loving obedience to become good and blessed.

1 Sam. 3-12. "In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end."

Aaron and his sons throughtout all their generations were promised the priests office, but in this promise as in all others it was made to the righteous. The man in his wickedness is not promised any good. The beginning and end respecting Eli is this side the grave. The sin ends with his body. In Adam's body and soul creation for a time he lived and had communion with his Maker, but he did not sin till he was put on his own responsibility by the commandment which was given him. If he obeyed it would be the beginning of a character which would be good, and would be to his blessedness, and would be accounted as his will and would glorify God in the work of His creation. And thus man would work in and

with good in accordance with God's ending. Man's beginning was only the continuing of God's, or the Creator's work, by the means of man's body and soul exercises, that God might be "manifest in the flesh."

Adam was the author, or beginner of sin in his rejection of the idea, or spirit of the command which represented all the attributes of mind, or spirit of God. In this Adam became evil as well as good, and all that follow and are governed by the flesh, or things seen, must turn to dust according to the declaration in Gen. 3-19. "But all who know and follow the idea, or spirit, or things not seen shall have life without end." Things not seen are all the faculties of soul and attributes of mind, or spirit of God or man.

1 Cor. 2-11. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

2 Cor. 4-18. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

All men can testify to their own exercises of soul and spirit, that they are invisible to the material eye. All contrivance, plans, theories, commands and entreties are mand up by the faculties of soul and attributes of mind.

Math. 10-22. "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."

In the believer the end of the world has come for he must repent of, and forsake all wrong thoughts and inventions of mind and all wrong actions of body. So it is sin and misery that has an end, for man began it and man must end it. God began a good work in the creation of the world, and man was good in all that God made him, and his spiritual creation was to be perfected, through, or by the exercises of his body and soul powers in loving obedience to the Creator's teachings and commandments. The Creator, or God, continued His good work to make man good and blessed by His more fully revealing His law and commandments to His chosen people by Moses, and made an end of His good work in Jesus Christ, for He was the sample and example of what God intended man should be. God began His work in Adam and finished it in Jesus. No wonder that holy fathers and mothers study and labor to find out the Christ way that they may not only be the means of the Adam creation of their children, but also of Christ's.

Math. 13-49. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just."

43. "Who hath ears to hear, let him hear."

Christ means the unseen ears.

John 8-43. "Why do ye not understand my speech? even because ye cannot hear my word."

Math. 25-31, to the end of the Chapter, is a sample of what is meant by the end of the world,

when the difference between the righteous, and the wicked will be clearly understood. The righteous will be separate from the wicked in spirit, purpose and character, if not in body. The one will be as distinct from the other as though there was an impassable gulf between.

1 Cor. 6-2. "Do ye not know that the saints shall judge the world?

3. "Know ye not that we shall judge angels?"

John 12-48. "The word that I have spoken, the same shall judge him in that last day."

The last day is when he shall forsake sin and do works mete for repentance. Righteousness has no last day in or of God, or man.

John 5-22. "For the Father judgeth no man, but hath committed all judgment unto the Son."

Christ was the end of the law for righteous, and he only that can keep the law which the Son did is able to judge saint and sinner. It is the mind of Christ in the believer which enables him to judge between right and wrong.

Math. 24-14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."

The end of God's work to save men. The end of supernatural work. God can work by the natural means in man to bring about his salvation, and man can acknowledge that it is God that works in him of His own good pleasure. The nations are all made of one blood, so have they all one nature. In these two

particulars they are gathered into one. So it may be said the nations are gathered together to judgment. They are all alike to the intelligent mind as one man, each knows the law and in knowledge stands face to face with the lawgiver, whether in one place or scattered all over the earth. Spiritually read, all texts are easy and profitable.

Luke 21-32. "Verily I say unto you, This generation shall not pass away, till all be fulfilled."

This text refers to the fulfilling of Christ's work in the body, and of His teachings and commandments to all the nations of the earth, and of the work of the Holy Spirit on the day of Pentecost, which was His second coming, or His spiritual coming, showing what it was to have the kingdom of God within the minds and hearts of men. And if it was no more than the first fruits of a plentiful harvest, it is sufficient evidence to show what the kingdom was and what it would be to all if they would accept of it in all its fullness.

Luke 22-37. "For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end."

Jesus here means the end of His work in the body or flesh. The end of His sin work. This second, or spiritual work would be without sin unto salvation. He gave a specimen of this salvation on the day of Pentecost. And although supernatural help was given it was only to show the attainment of that knowledge

and understanding of the commandments and teachings of Moses and Jesus Christ which was necessary to love and obedience, which can and ought to be attained by the use of senses and soul faculties, which would result in the same state of mind.

John 13-1. "He loved them unto the end."

The end of His temporal work and end of His spiritual work.

18-37. "Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Christ was and is king of minds, or spirits, in living bodies in this material world, ruling all things seen by this invisible power of wisdom, intelligence, and righteous understanding which makes up the mind of the Creator and Redeemer, and ought to make up the mind that dwells in all living bodies in this world of humanity.

Rom. 10-4. "For Christ is the end of the law for righteousness to every one that believeth."

The end of the law of Moses was that men should know it and love and obey it, and be blessed. Christ had the same end in view, but not as Moses, making bodily obedience by material law, but by making the immaterial part of man the spiritual, intelligently wise and good and loving. The body and soul is directed into all loving obedience, which fulfills both the law of commandments and love.

"The first shall be last and the last first." The

law of Moses was first in time, but last in importance; but the law of Christ, or of love, is last in time and first in importance.

1 Cor. 15-24. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

26. "The last enemy that shall be destroyed is death."

Meaning the soul misery caused by wrong doing, or disobedience. The threatned death to Adam, the misery of soul of Peter. "To be carnally minded is death, but to be spiritually minded is life and peace."

Christ by His spiritual power and rule had superceded and overcome all temporal power and government, so if every soul will accept and possess this spiritual power it will gouvern him and rule him into all righteousness and goodness, so that all the old ways of physical or material governing will be done away. This actually took place in Christ while He was in the body and it will take place in every body that had in it "the mind of Christ and the spirit of him who raised him from the dead."

Heb. 9-26. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

This text is the fulfillment of Isaiah's prophesies and promises, and others, "when all tears shall be wiped away from all faces," and God would put His spirit upon all flesh, and write His law on all hearts.

Behold I make all things new—or pardon of sin—by repentance, and forsaking and renewing of the mind instead of shedding of blood, obeying the spirit instead of the letter. The answer of the petition, “Thy will be done on earth as it is done in heaven.”

1 Peter 4-7. “But the end of all things is at hand: be ye therefore sober, and watch unto prayer.”

All things in this text is what God had done by Moses and Jesus Christ in the flesh, to save men from sin and misery. The new and living way by the holy spirit, manifested in Christ, does away with the shedding of animal blood for the pardon of sin. This is one meaning of the end of the world. The new heavens and earth which Peter was looking for was the holiness of heart and life which believers would manifest in spirit and action.

Heb. 7-16. “Who is made not after the law of a carnal commandment, but after the power of an endless life.”

1 Cor. 10-11. “Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come.”

The world of sin and misery which man had made came to an end in Christ and in His believers. The Creator's world work came to an end in Christ's bodily work. This is the spiritual meaning of world in the Old and New Testament. The material world is meant in some texts.

From the foregoing texts it is plain that an end is

declared sometimes and an organized being turned back to its original elements. Of man it is declared, "dust thou art and unto dust thou shalt return." Of cities, and man's inventions in works of art and mechanism. "How long will ye imagine mischief against a man; ye shall be slain all of you." All kinds and ways of wrong, misery and disobedience have no promise of life, (Christ life,) but are "under condemnation," because they have not accepted of the "way" of life.

The spiritual "way" of reading texts of scripture leads us to man as almost the only object of revelation, and of man it is almost wholly of his soul and spirit. Therefore we must be wise to not loose the spiritual or mind meaning because the letter of the text uses material things to convey from God's mind to man's mind an idea that man's mind, or spirit, might be made, or created, or renewed, or made a new creature, and grow into the image of the Creator as was intended in the beginning.

In the destruction of the world by a flood of water, the reason given is the "violence that filled the earth;" "and every imagination of his heart was only evil continual," although it is said of the earth as being filled with violence, it is because of man, not even because of his body, but of his mind, or spirit and heart that all things that had life died. "As man thinketh so is he." Adam sinned in body and his body suffered, yet the soul exercises caused the sin. So God was manifest in the flesh that He might show

that a soul could live in the flesh and not sin, so that all souls might live without sin. Christ's coming in the body was a necessary expedient to manifest the soul and spirit that all bodies should and can have in them. Hence His body went away that man might be shut up to the spiritual. Christ's words (meaning the ideas his words convey,) "they are spirit and they are life, the flesh profiteth nothing." Ever since the flood fire has been the representative of suffering and destruction. Sodom was burned more for the wicked minds than for the houses or city.

Esther 1-12. "Therefore was the king very wroth, and his anger burned in him."

It is his soul faculties that burns, his soul is set on fire of hell.

Psalms 79-5. "How long, Lord? wilt thou be angry forever? Shall thy jealousy burn like fire?"

The bad exercises of the passions are destructive, therefore the result is like fire on wood.

Isaiah 4-4. "By the spirit of judgment, and by the spirit of burning."

In this text the burning is reformatory, as the furnace refines and makes the silver pure, so affliction tends to refine humanity and that opens the way to exaltation.

Exodus 15-15. "All the inhabitants of Canaan shall melt away."

Josh. 5-1. "Heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart

melted, neither was their spirit in them any more, because of the children of Israel."

Melting is here applied to men's souls, which will help us to read other texts.

Psalms 112-10. "He shall gnash with his teeth, and melt away: the desire of the wicked shall perish."

Amos 9-5. "And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood."

Nahum 1-5. "The mountains quake at him, and the earth is burned at his presence, yea, the world, and all that dwell therein."

As the old world was drowned by water, so the next great destroyer is fire, and the misery and suffering of wicked men is represented as in fire. "Wickedness burneth as the fire." Isaiah 9-18.

Fire in the Old Testament is represented as burning the earth, mountains flow down at His presence; The heart and soul is represented as melting. This is all in the Old Testament. Having this instruction we are better able to read Christ's, and Paul's and Peter's expressions about souls, bodies and the earth being burned in the last day.

Jeremiah 31-34. "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

50-20. "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."

The meaning of these texts is, that God in Moses and Jesus Christ had done all that need be done to enable man to keep His commandments, that he might have no excuse for continuance in disobedience, or sin. All believers in Jesus Christ may, and can so live as to escape all punishment, and will enable them to be in the presence (by their minds and spirits while in living bodies) of their Creator, Redeemer and Preserver without fear or shame. Yea, more they shall have joy, peace and gladness in the spiritual presence of the King Eternal, Immortal, Invisible, the only wise God.

The knowledge spoken of in those texts must be in the Mother's mind before she begins to fulfill the the family command spoken of in the first chapter of Genesis. The Lord was not ashamed to communicate with mothers about their offspring, as in the case of Sampson's mother, John the Baptist's and Mary the mother of Jesus. Parents being filled with the knowledge of the teachings of God, Moses and Jesus Christ can be coworkers with God in filling the mind of the infant with truths according to its growing capacity, to the perfecting of the spiritual birth that there may be no sin in it. This is one of the ways in which sin will be lost sight of and be remem-

bered no more, and this is the Lord's way as much as though it were done by a miracle. This is one of the ways by which the world of sin and misery is to come to an end, and the new heavens and new earth wherein dwelleth righteousness be created. War and slavery have been done away with by the fire of God's truth coming out of the mouths of Peace Societies and Ante Slavery Societies. Monarchal Governments are being superseded by Constitutional Governments, which makes each citizen responsible as well as secure to each the proceeds of his own labor. Arbitration to settle differences of opinion is what belongs to the new heavens and new earth, because it is mind or spirit work.

The Bible being translated into so many languages, and some of the more ignorant nations laying aside their barbarous ways of governing, adopting Christian laws for their government and Christian usages in their social and family relations, this also belongs to the new heavens and new earth. Some work has not respect to time, "a thousand years are as one day." Many of the inventions of men (or of God through man) supersede something wrong, or create a good, or remove a less good and place a greater in its place. Scientific study and knowledge help to build the new heavens and new earth. All new facts and truths help to build up the kingdom of God in the souls and spirits of men, by enlarging their knowledge, enlightening their understanding, that the judgment may be complete in deciding all questions of right and wrong.

“Behold the end of all things is at hand,” meaning all things God had done by Moses and Jesus Christ to help man to overcome ignorance and sin, that he might “work out his own salvation, knowing it was God working in him to will and to do of His own good pleasure.” It is the spirit of all scripture that man should think, contrive and know according to God’s good pleasure, which he can by knowing and obeying His commandments.

CHAPTER XXI.

BODY, SOUL AND SPIRIT, THEIR CREATION AND UNION.

Adam’s body was created before it had a soul. The breath (or spirit) that God breathed into him made him a living soul. That is he was endowed with all the functions of body, as our own bodies witness. The faculties of the soul were desires, affections, hopes, fears, passions and imaginations, this made him higher than the brutes, a little lower than the angels. These functions of body and faculties of

soul in their right exercise makes experience, creates and learns facts and truths, if right and good and in accordance with the commandments of God creates knowledge and this rightly arranged makes understanding. Right judgment made of or by right understanding enlightens the conscience, directs the will and all the soul powers and the bodily sensations. Here we have the bodily senses, the soul faculties and the attributes of mind or spirit. These three parts, each doing its allotted work, results in manifesting the spiritual attributes of the Creator. This is the end for which man was made.

Here is the union Christ speaks of in John 14-20. "In that day ye shall know that the Father is in me and I in you." Luke 17-21. "The kingdom of God is within you." In the soul and spirit in living bodies. "Flesh and blood cannot inherit the kingdom."

By the right exercises of this right soul and spirit work a character is formed making one of the resurrected bodies Paul speaks of in the 15 Chapter of 1 Corinthians, which is a living principle of the angelic nature, and is eternal before God and spirits in living bodies. "God is the God of the living not of the dead." "Before Abraham was I am."

The Bible teaches of a heaven and a hell this side the grave, and the revelation of Moses and the Messiah was to enable us to attain to the one and escape other. Moses says God's commandments, or law, are our life.—Deuteronomy 32-47 Christ says:

"And I know his commandment is life everlasting."—John 12-50. "And this is life eternal, that they might know thee, the only true and living God and Jesus Christ whom thou hast sent."—John 17-3. The Christ spirit was in the commandment given to Adam, and it would have saved him if he had obeyed it.

The new covenant God promised in the Old Testament to make with His people, and put His law and His spirit in them; the heart He gives is in the spirit, for we cannot speak of the affections as knowing things. The things of man knoweth no man save the spirit of man which is in him. Even so the things of God knoweth no man, but the spirit of God. Here is the two worlds so much spoken of in the Bible—the spirit world and material world. When the spirit world rules as it should the material, so far as sin and misery is concerned, shall be burned, not drowned.

Deut. 28-22. "With an inflammation and with an extreme burning."

Isaiah 6-18. "For wickedness burneth as the fire."

Isaiah 4-4. "By the spirit of judgment and the spirit of burning."

The burning of the world will be like the drowning. The words of Christ will be to believers a fire to warm and give life, but to unbelievers they will be a consuming fire. A perfect sample was on the day of Pentecost.

Solomon speaks of understanding and of knowledge

as belonging to wisdom, or the Christ power. God's spirit is right and good and saving, and this is the reason we are so often urged to have it.

This spirit rightly used by parents may bring their children into a saved state as well as to convicting and converting sinners. Hannah, Elisabeth, Mary, Timothy's grandmother and mother are samples of this kind.

Jeremiah 3-15. "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

Daniel speaking of the Messiah says that, he should finish transgressions and make an end of sins.—Dan. 9-24.

Christ says, "All the righteous blood from Abel to Zechariah shall be required of this generation."

Christ said on the cross, it is finished, meaning all that God could do to make men good and blessed was done, and henceforth men in the flesh were in the same state as they were before the law of Moses was given, and God recognizes only the spirit against which sin cannot be forgiven, because atonements belong to the flesh. Body and soul can be destroyed in hell, but the soul willingly governed by the spirit will be made partaker of its eternal character.

Out of Christ, of right, of good, of blessedness is being without life; without Christ is being in wrong, in evil and misery. He that is righteous let him be righteous still, and he that is holy let him be holy still, and he that is unjust let him be unjust still, and he that is filthy let him be filthy still.

It is the keeping of the commandments that gives a right to the tree of life, enables us to enter into the city. Without are all wickedness and misery. Let every one who reads this work, with body, soul and spirit, and thus cooperate with the finished work of God, in Christ, to abolish death and sin, which will glorify God and make souls eternal.

The holy, righteous, loving, obedient, wise soul and spirit of man is what God regards with the highest interest, and for man to attain to this godly state is the highest object of which he can take cognizance. All that we can know of what was before us, or what will be after us, is secondary to what we should and can know while the body has a living soul and spirit in it. The great reason of this is because the Creator gave man a will as well as all the other faculties of soul, and He cannot control the will only in the way He has instructed us into by His revelation and our own experience.

I read the Bible with the idea, or plan, that it is a revelation for man, or to man's soul and spirit while the body has in it a living soul. God breathed into Adam the breath of life, and he became a living soul. This is true of every living body, and between this and the time when the spirit, or breath, returns to God who gave it, can be used by and is adapted to man in body, soul and spirit, to help, or to make, him to be good and do good, and thus attain to eternal life, or an unbroken blessed state of soul and spirit.

2 Cor. 6-18. "Ye shall be my sons and daughters, saith the Lord God Almighty."

Rom. 14-22. "Happy is he that condemneth not himself in that which he alloweth."

1 Cor. 3-23. "All things are yours, and ye are Christ's, and Christ is God's."

Adam could gain eternal life only by keeping God's commandment, and his soul experiences, and this is the same with all his posterity. Parents must bear the responsibility of infants and children till they can by their experience, and the knowledge of God's commandments, learn to choose good from evil. Man may live through a thousand generations in the soul and body life, and this would glorify God because there is no other organized matter that can show, or manifest, contrivance, design, wisdom, even though its end should be as its beginning, nothing.

CHAPTER XXII.

WHAT WE BELIEVE.

In the Congregationalist of August 8, 1877, is a communication headed, "What we Believe," by I. W. K. An extract from the Christian Register is first given, intended to show Moody's opinion that "character has nothing to do with man's salvation; that is

a work Christ has done for us." Salvation by Jesus Christ is by His character which takes hold of all His acts, spiritual as well as sensual, or bodily. As there is no merit in acts of the law, or bodily acts, it leaves all merit to acts of mind, or spirit, and this is applicable to Christ as well as to believers. He said of Himself, "the flesh profiteth nothing, my words they are spirit and they are life."

John 17-3. "And this is life eternal, that they might know the only true God, and Jesus Christ, whom thou hast sent."

In these texts it is mind, soul, or spirit work that makes salvation in Christ, or in the believer, as God's righteousness brought salvation the same before Christ's death as since. Christ's bodily actions and death belonged to the Mosaic dispensation more than it did to spiritual, or dispensation of grace.

Romans 5-10. "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."

Col. 1-21. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22. "In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:

23. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard."

In these texts reconciliation is on account of Christ's death and sufferings, but salvation for the believer is through His life and the believers holy and faithful continuance in the hope of the gospel. God's kingdom, or the heavenly kingdom, is in the souls and spirits of men whilst the spirit is in the living body. Here are the two worlds, things seen, or temporal, are what we can see with our bodily eyes; things seen with our minds, or understanding and knowledge, are the things not seen, or eternal, and this is the spiritual so much referred to in the scriptures. Paul's faith is in this part of man, where all merit of contrivance, plan, or inventions is made up, whether it be of things seen or unseen. The bodily actions evidence, or make manifest, the workings and inventions of this invisible part of man—I Cor. 2-11—and by means of this double action the character is formed, which attaches to every person after the body is dead as well as before, and this is the resurrected body Paul speaks of in 1 Cor. 15 Chapter. These are the living Abraham, Isaac and Jacob that Christ referred the Jews to when He said, God was not the God of the dead but of the living. To have this living, holy, blessed character attached to every living body was the end for which Christ embodied Himself in the flesh to show man what it was to be in the image of God. The spirit Christ showed under temptation, suffering and death is the same every believer must have in order to come into possession of that full salvation which Christ offers every obedient soul and every repentant sinner.

When every body, soul and spirit shall possess the Christ spirit all will try to do each other good, that joy and peace may be in every heart, and this is another way to state the end for which Christ came in the flesh. This was Christ's state of mind. He had overcome the world. Paul says, Christ suffered for the joy that was set before Him, and this blessed state of man is another way to state the end for which Christ came into the world. The reason this blessed state does not possess every man is in himself.

Christ's reference to His own blood as atoning for sin has reference to the Mosaic law, and to the state of mind of the Jews that there could be no remission of sin without the shedding of blood.

• Heb. 9-22. "And almost all things are by the law purged with blood."

Paul says, "by the deeds of the law shall no flesh living be justified." As the shedding of the blood of animals had not made the world happy, so the shedding of Christ's blood only reconciled God to the world. It is the eternal spirit that makes Christ's blood efficacious, and as there is no record or declaration that God instituted the shedding of blood, He could abolish it and justify the sinner by the eternal spirit of Christ—which he receives and it manifests itself in his holy life and conversation. This right state of mind is what made Abel, Samuel and David accepted.

CHAPTER XXIII.

THE GREAT END FOR WHICH CHRIST CAME INTO THE WORLD.

Acts 1-3 speaks of what Christ told the disciples after His resurrection of the kingdom of God. The previous verse refers to what He had commanded them before His resurrection, and all will agree that the great commandment we learn from Christ's words and teachings is to love one another. Although Christ says the first and great commandment is to love God, yet we cannot in any other way so perfectly manifest our love to God as by a perfect and just love to our fellowmen.

Math. 7-12. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Lev. 19-18. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself."

Matthew 22-40. "On these two commandments hang all the law and the prophets."

Roman 13-8. "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

Gal. 5-14. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."

1 Tim. 1-5. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfained."

These texts show the love of God manifested by believers from their hearts to one another; it also manifests what the kingdom of God was, or is, that Christ came into the world to set up. The light on the heads of the disciples was of the temporal, or things seen, the effect on their minds, was of things not seen, or eternal. Christ's material body and works of miracles by healing diseases must precede this spiritual miracle on the soul, or spirit of man, that the spiritual kingdom might be more perfectly revealed and man more perfectly understand and receive it. God in the creation of man began with the material in Adam, and in the law of Moses, and the body of

Jesus, and in the spirit of Jesus Christ while in the flesh, and the work of the holy spirit on the minds or hearts of persons on the day of Pentecost perfected man spiritually, according to all the teachings and prophecies of the Old Testament.

This long process was necessitated because man willed to live after the flesh, instead of willing to use the soul faculties to acquire the knowledge by obedience whereby he might attain to that spiritual wisdom, which from the beginning to the end was the power that made man blessed and glorified God. This power of knowledge, intelligence and blessedness which took possession of souls on the day of Pentecost manifests to all other souls what it is to be born again, to be new creatures, to be raised from the spiritual death, to drink of living water and be made possessors of all the blessings of which the body, soul and spirit of man is capable. Peter shows by the law, and the prophets and Jesus Christ that this was God's last work in these last days, to bring in everlasting righteousness, and that man is required by faith, and repentance and obedience to be a coworker with him to make His righteousness without end in minds, hearts and spirits of men, which fulfils God's declarations that He is ruler of heaven and earth, of things both seen and unseen.

Acts 2-39. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

In these chapters there is no reference made to a

a state after the death of the body. In the 3 Chapter Peter tells them, on the occasion of the healing of the lame man, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

23. "And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people."

26. "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

These texts speak of actions of minds and bodies this side the grave, and the contexts show they are the fulfilling of God's promises, and Peter's statement of promises and fulfillments refers to no other state of existence but the present.

Acts 4-12. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Christ's name and righteousness was under the heavens, not above them. All God's work by Moses, the Prophets and Christ in the flesh, or in the spirit, centre on, or apply to man while in the flesh, because man is the representative of God, the head of this material world, and this headship requires that he must add to soul abilities the spiritual abilities of God. It is only by this godly spirituality that we can attain our own best good or help others to good, or can have the kingdom of God within us, or possess an

“inheritance in the kingdom of Christ and of God.”

In these chapters it is said that multitudes were added unto them, and the Lord added to the church daily such as should be saved; and believers were the more added to the Lord, multitudes both of men and women. The church at this time was only believers in their first experiences of conversion, and the only outward manifestation was baptism and breaking of bread. There were no vows, or promises, or oaths, or covenants. The Lord added to the church, and believers were added to the Lord. This has special reference to the mind, or spiritual, work of the Lord on or with the minds, or spirits, of believers, which makes the spiritual kingdom of which Christ is king—not by the presence of His body but by the presence of His character, as we learn from His teachings and commandments. Thus He is the Savior and Redeemer of man’s soul and spirit, and the Savior of the body, as much as it can be saved since the declaration, “dust thou art and unto dust shalt thou return.”

Acts 7-54. “When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.”

Psalms 35-16. “With hypocritical mockers in feasts, they gnashed upon me with their teeth.”

Job 16-9. “He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth.”

Psalms 37-12. “The wicked plotteth against the just, and gnasheth upon him with his teeth.”

Lam. 2-16. “They hiss and gnash the teeth.”

Psalms 112-10. "The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish."

I believe there is no expression in the New Testament but what can be found in the Old, although different words are used, as Paul uses the word love instead of the word waiteth. Christ refers to these texts when speaking of those cast out of His favor and kingdom, and the misery and distraction of the wicked at this Penticostal time was as perfect as was the salvation of the believer. The blessedness and misery declared and prophesied of in the Old Testament is fulfilled and manifested in the joyful, righteous state of mind and spirit of believers, and the misery and anguish of soul and mind is fulfilled in unbelievers.

The last chapter of Revelations says: "He that is holy let him be holy still, and he that is filthy let him be filthy still." Here is the end, and conclusion and result of God's work in perfecting man in His own image and character. Those who exercise the powers of body and soul according to His will secure their own blessedness, and in the highest sense promote His glory; while those who use their powers of body and soul contrary to His will secure to themselves misery and destruction, and glorify God in that they were not able to resist His power if they were His mercies.

At this Penticostal time was fulfilled Christ's parable of the sheep and the goats. It might be said that

the whole world was gathered at Jerusalem, and all the holy angels, or holy characters, according to Moses and according to Jesus Christ, were before Him in spirit, and was not the Son of man come in His glory. Was there ever since the heavens and the earth were created such manifestation of God's goodness in the souls and spirits of penitent believers, and such misery and anguish of soul and spirits of unbelievers. Is not this new way sufficient to fulfill all those prophecies about new heavens and a new earth. Peter said it fulfilled the promised new covenant, when God would write a new law in their hearts.

ERRATA.

On the fourth page second line from bottom read various instead of devious.

On page thirteen read liberty instead of linerty.

On page thirty four read was instead of war.

On page forty one read within instead of written.

On page forty-six read Receiving instead of Renewing.

On page fifty-three read record instead of reward.

On page fifty-six read lift instead of light.

On page sixty-nine read dead instead of head.

On page ninty eight read adversary instead of adversity.

On page one hundred and eighteen read inanimate instead of inimate.

On page one hundred and ninety one read ignorance instead of ignorand.





3 2044 069 560

The borrower must return this item on or before the last date stamped below. If another user places a recall for this item, the borrower will be notified of the need for an earlier return.

*Non-receipt of overdue notices does **not** exempt the borrower from overdue fines.*

Andover-Harvard Theological Library Cambridge, MA 02138 617-495-5788
--

Please handle with care.
Thank you for helping to preserve
library collections at Harvard.

